A SEARCH FOR SOULS

L. R. SCARBOROUGH

Central BAPTIST
THEOLOGICAL SEMINARY
presented by

MRS. PAUL A. CLARK

KANSAS CITY, KANSAS

A SEARCH FOR SOULS

L. R. SCARBOROUGH

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A SEARCH FOR SOULS

A Study in the Finest of the Fine Arts—
Winning the Lost to Christ

By L. R. SCARBOROUGH, A.B., D.D.

144 p. 19cm.
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NASHVILLE, TENNESSEE
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OF THE
SOUTHERN BAPTIST CONVENTION

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TO

All those friends of my Master, Jesus Christ, who in any way seek to win the unsaved to the light, life and joys of the redeeming Gospel, I lovingly dedicate this volume in the prayerful hope that together we may crown Christ in the salvation and Christian culture of many, many souls.

OUR PURPOSE

There is being assembled, enlisted, and trained, in the various departments of work in the churches of Jesus Christ, a great host of effective agents. These are young ministers of the gospel in colleges and seminaries; missionaries for the varied fields of soul-winning endeavor; Sunday-school teachers, officers, superintendents, organized class leaders, young people's leaders and workers of various kinds in the great movements of Christianity among women and laymen; gospel music leaders in song evangelism and choir directors; and a great host of secretaries and assistants in all these lines of Christian endeavor. All of these, along with their necessary equipment for and training in service, should know also the finest of the fine arts—soul-winning. All these activities in the Kingdom of God have as their primary and ultimate purpose the winning of men, women and children to Christ and their training in and for his service. It is said of our Savior that, "The Son of man is come to seek and to save that which was lost," and he himself said to his disciples, "As my Father hath sent me, even so send I you."

Soul-winning is the primal Christian duty. It is universal in its obligations. All who have part and responsibility in Christ's service should have some acquaintance with the fundamental principles, methods and ways of winning souls to Christ and their development in Christian service.

The purpose of this volume is to discuss in a concrete and simple way the New Testament requirements of soul-winners and some potent and important methods in this greatest Christian endeavor, in order to help this great body of Christian men and women to become skilled in the work of winning men. This volume is written with the fond hope and loving prayer that this end may be gloriously accomplished in the lives of many friends of our Savior. The earnest prayer of the author is that God and his Kingdom leaders will use this volume in thus aiding a large group of Christ's disciples to find their largest usefulness in winning souls, and in the training of others under and associated with them to win other souls, and thus hasten the program of Christ in reaching the divine objective, "making disciples of every creature, in Jerusalem, in all Judea, in Samaria, in Galilee, and unto the uttermost parts of the world." And may the enduing power of the Holy Spirit be in and upon all who use this volume in the furtherance of this glorious end.

L. R. S.

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DIRECTIONS FOR THE STUDY OF THIS BOOK

For those who wish to study the book as a part of the Convention Normal Course, the following directions are given:

1. *Lesson Assignments.*

Ordinarily each chapter will constitute a suitable lesson assignment. Two or three lesson periods should be given at intervals to a review of the lessons previously covered. Thus classes meeting daily would complete the study of the book in about three weeks, while classes meeting once a week would require about three months.

2. *Examinations.*

(1) The teacher will conduct a written examination at the close of the study of the book.

(2) The questions may be selected by the class from the list of questions given at the close of each chapter. The teacher will ask that each one sign this statement: "I have neither given nor received help during this examination."

(3) Members of the class will be asked to answer the questions at one sitting without the textbook or help of any kind.

(4) The class teacher will examine the papers of the class, and on blanks which will be furnished for the purpose will send the names of those who make the required grade of 70 per cent to the State Sunday School Secretary or the Educational Department, Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tennessee. The proper seal will be sent to be attached to the diploma.

3. Individual students may pursue the study in their own way. When they are ready for the examination, they will apply for a list of questions with necessary instructions. The questions will be selected from the lists given at the close of each chapter.

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NASHVILLE, TENN.

"He that winneth souls is wise." Prov. 11: 30.

"They that turn many to righteousness shall shine as the stars for ever and ever." Dan. 12: 3.

"Follow me, and I will make you fishers of men." Matt. 4: 19.

"The Son of Man is come to seek and to save that which was lost." Luke 19: 10.

"As my Father hath sent me, even so send I you." John 20: 21.

"And he said unto them, thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Luke 24: 46-48.

CHAPTER I

A STUDY IN THE WAYS OF WINNERS

WE propose to look first at the winner of souls himself. What manner of Christian ought he to be who purposes entering upon this holy quest for souls? Can just anybody successfully win souls to Christ? Certainly he cannot unless he has the qualities, at least in some measure, set out in God's Word. The standards of character and conduct for winners of souls are very high in the Word of God. What are some of the necessary marks of the life of successful soul-winners?

Winning Characters

For one to be a successful winner of souls he or she must have in some measure the following marks of character:

1. A personal experience with Christ in spiritual regeneration. One cannot successfully bring others to a Savior when he himself does not know in personal redeeming salvation this Savior in his own heart and life.

2. A reasonably consistent Christian character and a consecrated course of conduct. Consecration of life is certainly one of the necessary essentials in drawing the lost to the love of the

Savior. We cannot run with the "hare and the hound" and effectively win men to our Savior. The deeper the consecration, the more consistent and exemplary the life, the stronger and more pungent will be the impact and impression of our words, whether in sermon, teaching, song or testimony. "Clean hands and a pure heart" are vital necessities in spiritual achievements.

3. A soul-longing to see the lost saved and to have a share in their salvation is another essential in successful soul-winning. Jesus had compassion on the multitudes wherever he saw them. His loving heart poured forth tears as from Olivet he looked out upon rebelling Jerusalem, and in a deep spiritual compassion he longed to see the city saved by the grace of God. The successful soul-winner must catch from Christ this burden of soul if he is to win in this triumphant trail after the lost.

4. A working knowledge of the Word of God and a deep purpose of soul to go deeper into its fathomless reaches of spiritual wisdom. The Word of God is the sword of the Spirit. It is the divine hammer and fire, the illuminating light that falls from the face of Christ. It is the inbreathed and outpouring breath and love of God for lost men; and the more we know about its truths and walk in its light and have knowledge of how to use this two-edged sword, the greater will be our achievements in spiritual evangelism.

5. A love-loyalty to Christ, his truth and the on-going of his militant Kingdom. The soul-

winner should have a passion for Christ, a master-loyalty for his truth, a conquering spirit toward his Kingdom, if he would successfully win men to Christ.

6. An increasing sense of the presence and the power of the Holy Spirit in life and labors. Jesus said before his ascension, "Go, win, baptize, teach, and I am with you." This is the promise of his abiding and continuing presence with soul-winners; and the larger our comprehension and appropriation of and appreciation for this abiding presence, the greater is our power to win in this finest of the fine arts.

7. The development and growth of a communing prayer-life—the persistent habit of prayer. A prayerless Christian is a powerless Christian and a powerless Christian is never a soul-winning Christian. Prayer conditions power. Prayer makes possible power. And power is an essential in winning men to Christ.

8. A confident faith in the power of Christ and his gospel agencies to save to the uttermost the worst of sinners. "Without faith it is impossible to please God," and without faith it is impossible to win souls. A restful faith in Christ's power and in the effectiveness of the gospel will give a confident assurance of victory and will help to vitalize every spiritual energy needful in winning men to Christ.

9. A deep conviction of the sinner's need, a spiritual apprehension that men, women and children out of Christ are now already lost, un-

saved, alien from God, conceived and born in sin, hopeless, Christless, Godless, under the wrath of God, condemned already, and without Christ speeding towards eternal night. This conviction should be deep in the soul of winners or else there can be no burden for souls and no compelling haste to help them escape the wrath to come.

10. A loving, approachable, humanitarian disposition wrought in the soul-winner by the kindliness and kingliness of Christ. If the Christ life fuses and transfers its glorious graces through our faces, characters and conduct and generates a spiritual atmosphere about us, greater will be our victories in winning men to Christ.

Spurgeon said: "A successful soul-winner must have (1) holiness of character, (2) spiritual life to a high degree, (3) humility of spirit, (4) a living faith, (5) thorough earnestness, (6) great simplicity of heart, (7) a complete surrender to God." Spurgeon had all these qualities in himself, and God mightily used him in the winning of tens of thousands to the light and life of Jesus.

Cautious In Conduct

I would have those who seek to win the lost to Christ to remember certain vital matters as they face this task with eternities bound up in it.

1. Character and example are of imperial value and importance in dealing with deathless souls. Eternal destinies hinge upon our charac-

ter and conduct. Three worlds concenter their gaze upon the character of Christians; and we should constantly seek to keep "the bottom of our lives up to the top of our light."

2. To offend one of Christ's little ones is of exceeding weight in God's sight. He says it is better for one to have a millstone tied about his neck and that he be cast into the depths of the sea than to offend one of his little ones.

3. To be an unfaithful watchman on guard for souls brings eternal issues into operation. God says if we fail to warn lost men of their approaching enemies as we stand as watchmen on the walls of Zion, we bring upon our own heads their consequent ruin. What does it mean to appear at the Judgment bar of God with the blood of the lost on our heads and hands?

4. A sidestep in conduct, a compromise in character, may effect the destruction of some immortal soul and wreck a life for eternity.

5. Within the circle of questionable amusements and worldly pleasure is not the place to find the way to win men, nor to grow and build a winning testimony. All of us who seek to win souls to Christ should be willing to forego and sacrifice any habit, worldly pleasure, or anything else which would probably cause one lost soul to stumble into hell. Paul tells us that "If meat causeth my brother to stumble, I will eat no flesh forevermore." This is a great Christian principle which should guide our conduct in evangelism.

6. The mightiest lever of human power known to men or angels is a godly life, a consecrated daily walk before men. No infidelity can answer its logic, explain its power, gainsay its mighty meaning.

A fine college student, a senior, said to me after I had preached a series of evangelistic sermons, "I have heard all your sermons on the deity of Christ, the inspiration of the Scriptures, the efficacy of the atoning blood, and can answer the logic of everyone of them; but a few weeks ago as I stood with our mourning family by the grave of my invalid mother, and as loving friends lowered her crippled little body into the ground, I said, 'I cannot answer the argument and logic of that wonderful life.'" He said, "I want that which made my mother what she was"; and in a few minutes he found that Savior, not by the power of logic, but by the power of a quiet, godly life.

7. Tactfulness in approach. Adaptability in handling people is of supreme importance in winning the lost to Christ. Someone has said that "Spiritual adaptation is the greatest mark of success in soul-winning." Jesus was an expert in spiritual approach. We should so study his life that we may absorb his method and catch his spirit.

8. Persistence in effort, patience in pursuit, are of great value in spiritual harvests for Christ. God says, "We shall reap if we faint not." Many a battle is lost in the eleventh

hour by Miss Faint-Heart. Many a victory is won in the twelfth hour by Mr. Boldness-of-Faith, Persistence-of-Effort.

9. As we study the art of winning men and the conduct of Christian soul-winners, we must remember constantly the values involved. Immortal souls, eternal truth, a blood-bought gospel, deathless destinies, never-ending lives, the glory of Christ and the extension of his Kingdom—all these and more are eternal verities of supreme value involved in this great matter.

What manner of men and women should we be as we deal with these deathless destinies and eternal verities?

Teaching Outline

The standard of character and conduct for winners of souls is very high.

I. Winning characters.

1. A personal experience.
2. Consistent character and consecration.
3. A soul longing to see the lost saved.
4. A working knowledge of the Word of God.
5. A love-loyalty to Christ.
6. A sense of the presence of the Holy Spirit.
7. Development and growth of prayer-life.
8. Faith in the power of Christ to save.
9. A conviction of the sinner's need.
10. A loving disposition wrought by Christ.

II. Cautions in Conduct.

1. Character and example are of imperial value.
2. Offence to Christ's little ones is grave in God's sight.
3. An unfaithful watchman brings eternal issues.

4. A sidestep in conduct may wreck lives.
5. Avoid the circle of questionable amusements.
6. The mightiest lever is a godly life.
7. Tactfulness in approach.
8. Persistence in effort.
9. Remember the values involved.

Test Questions

1. Have you read carefully the author's "Purpose?" If not, turn back and read it. What is it?
2. What is first proposed in this discussion and what the several questions propounded by the author in this connection?
3. What are the necessary marks of character in a successful winner of souls?
4. Give the qualities of a successful soul-winner as stated by and exemplified in Spurgeon.
5. What are the "certain vital matters" to be remembered by the seeker of souls, as cited by the author?

CHAPTER II

HOW TO KINDLE HOLY FIRES

SPIRITUAL atmosphere in a church, a Sunday-school class, in women's or young people's organizations, or in our homes, is a resultant from co-operating causes. Atmosphere is very vital, not only to health physically, but to hope spiritually, and the air we breathe has much to do with health. Low spiritual atmosphere, bad, germ-laden temperatures are deadly in their effects on spiritual life. The incoming of God's heavenly, evangelistic ozone has determinative decisions in winning the lost to Christ. There must be a spiritual, soul-winning atmosphere in a church, in a Sunday school, in a young people's organization, in a woman's organization, in a class of students anywhere, and in our homes, if the best evangelistic results are to be achieved. Cold spiritual atmospheres are death to evangelistic life. There must be warmth of passion, of faith, enthusiasm and prayer in our religious life if we are to save and grow the young plant called spiritual life in our churches and Sunday schools. Refrigerators only preserve for a while things already dead. They do not preserve life. They discourage growth. There must be spiritual warmth if there is germination or propagation of life. In

some of our better homes today, there are being built automatic ice-making refrigerators. These automatic refrigerators are still in some of our pulpits and classrooms. They need to be replaced by heart-burning furnaces, generating spiritual heat and power. God sent to his prepentecostal disciples in Jerusalem the lambent flame of spiritual prayer and power before the three thousand lost souls were saved and baptized. "There appeared unto them tongues like as of fire, and it sat upon each of them." Thus God's heavenly flame started a world-wide revival; and this holy burning must be continued if we are to take this world for Christ. Each preacher, teacher, worker or leader in any of the departments of Christ's churches and Kingdom is to be a fire-builder, the kindler of holy fires of evangelism, and must produce in each church or in any other group of God's people, a blazing, warming light, generating spiritual power. As eggs will not hatch in a refrigerator, but only under the warm mother's wing or in a warm incubator, so spiritual life will not germinate or grow in frigid zones. God's leaders in church and Kingdom ought to have this passionate and enthusiastic burning of heart and warmth of soul if they are to see demonstrations of God's saving power. We must see that the spiritual temperature is kept up towards the boiling point if we are to witness the germination of spiritual eternal life about us.

Kindling-Wood for Holy Fires.

What are some spiritual combustibles in building fires for God? I answer:

1. Love—warm spiritual devotion to Christ and an unsaved world. God has kindled many a holy flame with John 3: 16.

(1) Love for Christ. Christ's burning question to Peter, "Lovest thou me more than these?" is still a testing question to those who would have fulfilled in them a promise of Pentecost.

(2) Love for the lost souls going down to hell in an atmosphere where "No man careth for my soul." We should have love for anybody's soul, the unlovely, the ignorant, sinning, unpromising. Christ came to seek and to save that which was *lost*, not that which was *lovely*.

In a holy hour a mother whose soul was breaking for her lost, youngest son, said to me, "Preacher, do you care for lost souls?" I can see the tear-stained face of that broken-hearted mother and can hear the cry of her soul and feel across the years the burning pungency of her question, as like a barbed arrow it pierces my soul even today.

Mr. Moody tells of a little street urchin in Chicago who went many, many blocks across the frozen streets of the great city, passing church and Sunday school after church and Sunday school to the church served by Mr. Moody. A Sunday-school teacher stopped him one morning and said, "Where are you going?" He said, "To Mr. Moody's Sunday school." "Why, that

is many, many blocks away. Come into my class in this Sunday school nearby." The boy said, "No." The teacher persisted and finally asked the boy why he went so far through the cold across the city to Mr. Moody's Sunday school. He said, "Because they love a fellow over there." Lost souls are looking for love; they are longing for love; and if they find it not in our hearts and the atmosphere we create in our churches and Sunday schools, then they will go limping on down to hell without it.

(3) Love for the truth—God's Bible—the Old and the New Testaments—his plain truth divinely inspired, protected through the ages, breathed through and through by the very breath of God. We should love this truth.

(4) Love for Christ's churches. Christ bought his church with his own precious blood, and Paul tells us to love it as men love their wives. His churches are the "pillar and ground of the truth." They have through the ages been the heralds of that truth; and we should love these churches, their ordinances, their leaders, their message and their witness to a lost world.

(5) Love for the things that are high and holy—righteousness, purity, character. This love ought to be passionate and enthusiastic, with fire and warmth and power in it.

2. Prayer. Nothing kindles cold hearts like prayer-power. Prayer brings light, heat and spiritual dynamics. It dissolves mountains of opposition, melts glaciers and icebergs, brings the warm gulf streams from the south, sends

their currents of life-giving power to the church, Sunday-school class, and home. Christ used prayer to start things with. Prayer was God's and the apostles' kindling-wood for Pentecost nineteen centuries ago, and it is mighty today and will be on and on.

(1) Prayer in general, for all classes and churches and groups of God's people. Thus are the voices of millions united in a mighty chorus of supplication.

(2) Prayer, specific, for this boy or that girl, for this woman or that man or yonder home, definite prayer concentered on a specific objective is mighty in its effectiveness.

(3) Prayer with faith and believing confidence, trusting it all and committing it all to God.

(4) Prayer with wills surrendered, with hands, feet, minds, tongues, voices ready to aid in answering their own petitions.

(5) Prayer, persistent, never letting up, praying on until it is prayed through. This sort of prayer will kindle the flames of many a holy conflagration in the Kingdom of God.

3. Bible study and the use of God's Word applied hot to the hearts of lost sinners is glorious kindling-wood in building holy fires. An intimate knowledge of God's Word fires one's own soul, and the spiritual presentation of God's Word from pulpit and classsroom will surely start flames of spiritual warmth and currents of life-bearing power into the lives of men.

4. Close, intimate comradeship and companionship with Jesus Christ are dynamics of power. Andrew and John had their souls set aflame for their lost brothers and friends when they "abode that day with Christ," the first day they ever saw Jesus with their mortal eyes. Peter, Philip and Nathanael came into a saving knowledge of Christ out of this warm fellowship which these first two disciples had with Jesus. The secret of soul-winning is found in the abiding presence of Jesus.

5. Close, personal relationship with the lost will help to fire our own souls with a sense of their need and the perils of their destiny. The warmth of our own saved souls will be transmitted in dynamic waves of love and power as we put our hearts and lives close up to those who love not our Savior. Paul had many conversions among the soldiers with whom he was chained in his prison life. He speaks of "the children of his chains." You will never win that diffident girl, that shy boy, by cold indifference and distant teaching. You must come down to where they are. Love close in and close up will warm their hearts toward you and thus make an open door for Christ to come in. There is great soul-winning value in all good Samaritan work, Salvation Army work, downtown missions, and in rescue homes; and its value is found in the realm of this personal touch with the lost, the "downs-and-outs" and the "ups-and-outs." This same principle works wonders in all stratas of society and among all circles of sinners.

6. The greatest of all fire-builders is God's Holy Spirit in his quickening life and power-giving enduement. He was the "tongues of fire" at Pentecost. It was he who made John the Baptist a "burning and shining light," whose light and flame have sent currents of evangelism throughout all succeeding generations. We must get in with and keep up with God's Holy Spirit and apply the passion of his flaming love to lost men and the dynamic of his mighty power to our own lives, teachings, preachings, and testimony, if we are to win as we should.

Some Immediate and Remote Results.

The following spiritual results are sure to follow where the flames of holy evangelistic fires burn.

1. You will have a strong group morale and enthusiasm. This is not only mighty in a conquering army, but also powerful in church, Sunday school, or in any other group of God's people.

2. Spiritual militancy and conquering passion for victory.

3. An intense spirit of growth and propagandism.

4. Spiritual power, drawing power, driving power, constructive, building power.

One Sunday morning years ago I dropped into a great class in an evangelistic church. The teacher was a woman, an elderly, motherly character, who loved Christ and the souls of men

and knew how to create the evangelistic atmosphere. Seventy-five young men sat in intense and enraptured attention for forty minutes. The teacher had only the Bible in hand. She spoke quietly, but with intense spiritual passion. She knew her lesson, and, better, she knew her Christ. The young men knew that she loved them and that she had been with God, that she had come from the very comradeship of Jesus. So powerful was her teaching that one was not conscious of the passing of time. Everyone in the class was intense. The atmosphere was electric and dynamic. Three unsaved young men sat together. The teacher tactfully, wisely and powerfully directed her message to the salvation of these men. When she was through all were in tears. These three young men, as if moved by divine magic, quietly got up and gave the teacher their hands, confessing Christ as their Savior. Under her tactful direction, they joined the church that day, and happy was a great people in the salvation of three strong, young business men. This faithful teacher had by prayer, faith and spiritual passion kindled a soul-winning, life-germinating atmosphere, and in such an atmosphere it was easy for lost souls to be born again.

Are you a fire-builder? Do your life and ministry kindle holy fires in your church, class, Sunday school, or home? If not, why not?

Teaching Outline

Spiritual Atmospheres

I. Kindling-wood for Holy Fires.

1. Love—warm spiritual devotion.
   (1) Love for Christ.
   (2) Love for the lost.
   (3) Love for the truth—God's Bible.
   (4) Love for Christ's churches.
   (5) Love for the things that are high and holy.
2. Prayer.
   (1) Prayer in general.
   (2) Prayer—specific.
   (3) Prayer with faith and believing confidence.
   (4) Prayer with will surrendered.
   (5) Prayer—persistent.
3. Close comradeship with Jesus Christ.
4. Close relationship with the lost.
5. The Holy Spirit in his quickenings and enduement.

II. Some Immediate and Remote Results.

1. A strong group-morale and enthusiasm.
2. Spiritual militancy and conquering passion.
3. A spirit of growth and propagandism.
4. Spiritual drawing, driving power.

Test Questions

1. Discuss in general the vital things in kindling holy fires.
2. As a spiritual combustible, discuss (1) love for Christ, (2) love for the lost, (3) love for the truth, (4) love for Christ's churches, and (5) love for high and holy things.
3. Discuss prayer as a kindling power, and give five particulars under this head.
4. What of Bible study and the use of God's Word as kindling-wood in building holy fires?

5. Discuss intimate comradeship and companionship with Jesus Christ as dynamics of power.
6. How may a close, personal relationship with the lost help to fire the soul?
7. What is the greatest of all fire-builders for the work of soul-winning?
8. What are the immediate and remote results which follow where the flames of holy evangelistic fires burn?
9. Give a concrete example of a Sunday-school teacher building a holy fire resulting in the salvation of members of her class.

CHAPTER III

A LOOK AT THE LOST

THOSE who are in positions of spiritual leadership of souls ought to have a fair knowledge of the spiritual condition of unsaved people, both grown-ups and children as well. They must know something of the moral standing of sinners before God. They ought to know what God's Word says about the unsaved, since it is the only light we have. We must know their disease of soul before we can apply as we ought the sin-remedy God provides. Medical science has provided two lines of skilled machinery—one to properly diagnose, to find out what and where the disease is in our sick bodies; and another to remove the deadly poison germs from our bodies. Just so God has two lines of aid to us—the one, the finding of soul-maladies, revealing the disastrous effects on soul and destiny; and the other the removing of the disease. It is very important that a teacher, a preacher or any other guardian of souls should know spiritual diseases. They should be familiar with God's description of sin, its death-dealing power, its strength to destroy all that life holds dear, its disastrous involvement of destiny, and its awful consequences to life in this world and in the world to come. Otherwise these guardians

of souls will be poor physicians in applying the remedy, and lame, limping helpers to lift men out of their diseases and eternal ruin. We do not want uninformed, ignorant, unskilled physicians to treat our loved ones when the malady imperils life. How much more dangerous it is for spiritual physicians to be ignorant of the nature of sin and the methods of applying God's remedy to sin.

I was engaged in an evangelistic meeting on one occasion with a strong church. The Sunday school had seventeen fine teachers, said to be well trained. Each had a separate room with libraries, blackboards, charts, and other equipment for teaching. There were more than 200 unsaved young people in the Sunday school. Not a teacher in twelve months had any knowledge of being instrumental in leading a lost soul to Christ in that Sunday school. During a morning service, among others a little boy nine years old came to the front. He was intelligent, coming out of a cultured home. He came of his own accord and took the front seat and sat there weeping bitter tears of repentance. His Sunday-school teacher, who was also his teacher in the public school, came and sat down by him. She was a college graduate and had all the culture of Christian education. As the little fellow sat there weeping, my heart went out to him. I knelt before him and took him by the hand and said, "Son, are you willing to give up your sins?" And before he could answer, the teacher said, "Why, he is not a sinner; he is the best boy in

my class. He does not have to give up his sins. He is a good boy." I saw that the teacher's words had made a tremendous impression on the little seeking sinner. His tears continued to flow down his cheeks and his chest heaved and he sighed with a sense of deep conviction. His heart beat faster. I pressed the question, "Are you willing to give up your sins?" The teacher pressed her statement, "I tell you he is not a sinner; he is a good boy. All he has to do is to join the church." I asked the teacher to move so that I could sit on the seat between them. I saw I had to get rid of her influence before I could lead the boy into a knowledge of Christ. In a little while he had given up his sins, trusted Christ, and had the joyous response in his face and the spirit of triumph in his attitude that comes from the work of regeneration in the soul. Now, I maintain that the instruction of such teachers is dangerous to our children. She did not know spiritual disease as revealed by God's Word.

Take a look at the soul of the lost boy or girl or man or woman in your class or in your group, through God's spiritual X-ray—the Bible. The penetrating rays from this divine revelation will reveal an unspeakable state of disease in the soul of the best of children and of men.

1. Look at the unbeliever's spiritual condition before God.

(1) Ps. 51: 5—"Behold, I was shapen in iniquity: and in sin did my mother conceive me."

Ps. 58: 3—"The wicked are estranged from the womb: they do go astray as soon as they be born, speaking lies."

Sin operates in early childhood. All have the Adamic sin.

(2) Rom. 3: 23—"For all have sinned, and come short of the glory of God."

All humanity is in the same sinking boat of depravity.

(3) Eccl. 7: 20—"For there is not a just man upon earth, that doeth good, and sinneth not."

There are no perfect people this side of heaven.

(4) Eph. 2: 3—"We were by nature the children of wrath, even as others."

By nature we are children of the devil; by grace we are the children of God.

(5) Eph. 2: 1—"And you hath he quickened, who were dead in trespasses and sins."

The unbeliever is dead in sin when God's quickening power finds him.

(6) Eph. 2: 12—"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Unspeakably horrible is the sinner's plight—Godless, Christless, hopeless.

(7) John 3: 18—"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

God's condemning wrath rests upon every unbelieving soul.

(8) Jer. 17: 9—"The heart is deceitful above all things, and desperately wicked: who can know it?"

This is God's version of the unbeliever's heart.

(9) Isa. 38: 17—"Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back."

Matt. 15: 18, 19—"But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

The heart is the source and seat of all sin. God seeks to cleanse the heart-life.

In the light of these Scriptures it is clear that men are not born saints nor saved, that neither culture, education, good environment, reformation nor ordinances nor church membership nor good citizenship can save them, help save them or keep them saved. It takes genuine spiritual regeneration by the power of God to reach the seat of their sins and cleanse their souls. Every winner of souls should have these Scriptures, revealing God's truth about sin and others like them, enthroned in his heart and accepted by his faith and applied full-length in his teaching.

2. Look at the lost soul's peril and destiny.

(1) Jer. 23: 12—"Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord."

Every unsaved man, woman and child, every day of their unbelief, stands on slippery glass in the darkness. How perilously involved is their destiny!

(2) Deut. 32: 35—"Their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."

God's destruction comes without warning and suddenly upon the unprotected souls of unsaved men, women and children.

(3) Isa. 14: 9—"Hell from beneath is moved for thee to meet thee at thy coming."

Prov. 29: 1—"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Job 21: 30—"That the wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath."

These three most ancient books given to man by divine inspiration warn the sinner of the peril that awaits him.

(4) Ps. 9: 17—"The wicked shall be turned into hell, and all the nations that forget God."

Here the sweet-singing psalmist, David, speaks of the doom ahead for those that forget God.

(5) Dan. 12: 2—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Daniel, Israel's great statesman, counsels men to get ready for the imminent doom which awaits their unbelief.

(6) Matt. 25: 41, 46—"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment: but the righteous into life eternal."

Here is the plain, unmistakable word from Christ himself, the Christ who made us, the Christ who died to save us; and he speaks clearly about eternal doom.

(7) John 3: 18, 36—"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

How clearly the Savior speaks again about God's condemning wrath on unbelief!

(8) 2 Thess. 1: 7-10—"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Here Paul records faithfully God's will concerning the destiny of the unbeliever.

(9) 2 Pet. 2: 9—"The Lord knoweth how to deliver the godly out of temptations and to re-

serve the unjust unto the day of judgment to be punished."

Here comes the testimony of Peter, the leader of the apostolic band, and he speaks in unmistakable terms about God's purpose concerning the destiny of the unbeliever.

(10) Rev. 14: 10—"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

Rev. 21: 8—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

The unbeliever must in earth's worst and most sinful crowd take his place in hell.

It is unthinkable, in the light of all these Scriptures, from Job, the oldest inspired writer, to John on Patmos, the last voice from heaven in inspiration, including David, Isaiah, Daniel, Paul, John, Peter and Jesus Christ himself, plainly speaking, warning, exhorting, in unmistakable terms, about the deadly disease of sin, its universal prevalence, its awful consequences, its wreck and ruin to the whole family, involving them all in depravity, and in clear, unmistakable terms telling us of eternal destruction from the presence of God in an unending world of spirit-

ual punishment; I say, it is unthinkable that any Christian preacher, teacher, or other soul-winner can have any other view of the moral plight of unsaved men, women and children, of their unutterable doom before God. It is a matter of supremest importance that soul-winners should know, accept, believe and apply to all unsaved men, women and children the heart of these great Scriptures on sin, its destructive presence, its peril and destiny.

3. Look at God's remedy for this fearful and calamitous condition of lost souls before God. Does God offer an effective remedy for this deadly spiritual disease: is he able to apply it; and is it effective and curative when applied? Let's see what God says in his Word.

(1) Isa. 55: 7—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Here God's attitude toward the unsaved is revealed as one of mercy and willingness to pardon the most sinful among men.

(2) Isa. 38: 17—"Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back."

God's love reaches to the depths of spiritual corruption and lifts men's souls out into the glorious light of his redemptive grace.

(3) Jer. 31:3—"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore, with lovingkindness have I drawn thee."

Rom. 5: 8—"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

God loves the sinner's soul to the very gates of hell; and the climactic proof of Christ's love for sinners is found on the cross of Calvary.

(4) Gal. 2: 20—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Rev. 1: 5—"Unto him that loved us, and washed us from our sins in his own blood."

John 3: 16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

God the Father and Christ the Savior proved their love in what the Father gave up and what the Son took up on Calvary for us.

"Oh, Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

Thus we see that God has an attitude of mercy, an unsurpassed love, for all those who are in their sins, away from God. We see that he has made abundant provision for their light

in a divine revelation, for their salvation in a divine manifestation, for their spiritual quickening in the work of the Divine Spirit. He guarantees through his Son and his atoning blood, regeneration, justification, sanctification, a glorious resurrection, and an assured destination in the Father's house of many mansions.

A fair knowledge of the unsaved, moral plight and spiritual condition before God, and a clear understanding of God's remedy and cure for this tragical condition are necessary for the best equipment of those who would win souls. If we do not know man's condition as revealed in the Word of God and know something of God's remedy, how can we be good physicians of souls? It is impossible. Then, our first task is to find out the primal starting place, a knowledge of sin and a conception of God's remedy.

Teaching Outline

I. Soul-winners must know the moral standing of sinners before God. Look at the lost boy or girl, man or woman, through God's spiritual X-Ray—the Bible.

1. Look at the unbeliever's spiritual condition before God.

(1)—(9) These Scriptures make it clear that men are not born saints, and that culture, education, etc., can not save them.

2. Look at the lost soul's peril and destiny.

(1)—(10) Thus the inspired writers from Job to John declare the deadly disease of sin; its universal prevalence, etc.

3. God's remedy for this condition of lost souls.
   (1) Isa. 55: 7.
   (2) Isa. 38: 17.
   (3) Jer. 31: 3; Rom. 5: 8.
   (4) Gal. 2: 20; Rev. 1: 5; John 3: 16.

God has an attitude of mercy for all sinners.

Test Questions

1. What does a look at the lost reveal? Discuss sin as a disease and the skill necessary to deal with it.
2. Illustrate the sad failure of a Sunday-school teacher to recognize that her pupils are sinners.
3. Give several Scriptures showing God's version of the unbeliever's state, condition and heart.
4. According to the Scriptures, what does it take to reach the sinner's seat of trouble and cleanse his soul?
5. Give several Scriptures showing the sinner's peril and destiny.
6. What is the matter of supremest importance to the soul-winner in dealing with the unsaved?
7. Cite and quote several Scriptures showing God's remedy for the sinner's deadly spiritual disease, and God's attitude of mercy and love toward the sinner in this condition.
8. What is God's wonderful provision for the lost in the plan of salvation?
9. What then is our first task in soul-winning?

CHAPTER IV

THE AGENCIES OF VICTORY

EVERY farmer must have tools if he is to plow, plant and harvest. Every carpenter must have tools if he is to build. Every doctor must have tools if he is to cure disease. As instruments of service in these and other fields are important, so also agencies of victory must be possessed by winners of souls. God furnishes these implements and agencies, ready to our hands. Salvation through Jesus Christ; consecrated, triumphant Christian character, are results issuing from certain agencies at work to produce certain ends. What are some of these agencies of triumph provided by our God in the work of saving lost men?

1. God's all-pervading love. This is our starting point. Nothing is so powerful in appeal to men as God's love for them. The realization of his love softens life, intimidates sin, and encourages hope.

2. The Father's persistent providence. He calls men to life and salvation through his providences. Sometimes it is sickness; often it is crepe on the door; sometimes a narrow escape from death; sometimes prosperity, at other times adversity. In many ways God calls men to salvation, through the gift of his Son, Christ's won-

derful life lived among men, his marvelous teachings, his working of miracles, the manifestations of his mercy. God uses these in making tender the hearts of men and lifting high his standards of righteousness.

3. Christ's atoning death, bearing our sins and nailing them to the cross, standing in our shoes and under God's wrath, becoming our substitute and making atonement for us who are unworthy and sinful while he is altogether worthy and holy. The uplifted cross is God's ultimatum to a lost world.

4. The word of his way, the Bible. What an agency of light and salvation is the blessed Book, divine in its authorship, inbreathed with the very will and revealing love of the Father! He says, "The entrance of thy word giveth light." How necessary it is for the soul-winner to know this Word of life!

5. The convicting power of the Holy Spirit. He is Christ's Vicegerent and representative among men, revealing the meaning of the Bible, enlightening our hearts, quickening our souls and applying the truth and the saving efficacy of Christ's blood to our penitent, believing hearts.

6. The power of prevailing prayer. The records of heaven alone can unfold the effectiveness of prayer. How poor the world would be without prayer! If God were to silence the voice and cry of prayer and close His ear to its appeal, earth would be at once converted into a pit of hell.

7. The persuasiveness of consecrated character in right living. Probably the mightiest human lever of spiritual power in this world is found in a consecrated life. God greatly uses such examples in breaking down the barriers of sin and reaching the hearts of hard men.

I was engaged in a revival meeting in a village church. A large day congregation had assembled. Many souls had already been saved. There were in the congregation a number of deacons, the superintendent of the Sunday school, the pastor of the church, a large group of faithful Sunday-school teachers, a noble band of other faithful, consecrated Christians. I said, "Is the person here who most influenced you in becoming a Christian? Maybe it is your mother or wife, your pastor, your Sunday-school teacher, your own child, your neighbor. I wish you would now rise and go and shake hands with the one who most influenced you and was most active in your salvation." There followed a glorious scene. Pupils went to their teachers. Some went to the Sunday-school superintendent. A number came to the pastor. Husbands put their loving arms about their wives. Noble sons and daughters fell in the arms of their parents. It was a glorious scene. "Heaven came down our souls to greet." Joy abounded. There sat to my left an aged woman, quiet, modest, wearing a sunbonnet. She had never spoken in public, never led in public prayer. She was not a teacher. She was not an officer in any of the departments of the church life, but a faithful,

modest, consecrated mother and wife. She was more than seventy-five years of age. I noticed that a long line went to where she sat. Some took her by the hand; some softly enfolded her in their arms; all were weeping; and all were triumphant in the joys of salvation. They said, as they silently and in tears took her hand, "Your quiet, faithful, consecrated life and persistent personal work and testimony for Christ when I was in your home or under your influence led me to find Christ as my Savior." That noble woman, now in heaven, was the mother of George Truett. Not only has she blessed the world through the ministry of her children, but her own marvelous and beautiful life constantly won people to know the Savior.

A responsibility rests upon every soul-winner to live his or her best before a lost world.

I was a lad ten years of age. My mother sat one afternoon at the window in our one-room log house in the frontier of the West. She saw me playing in the sand and called me in. I sat on the stool at her feet. She told me the story, the most wonderful in all the world, of Christ's love, his death, his cross, his resurrection, his nail-riven, powerful hands of salvation. It broke my little heart. Six years afterwards, under the convicting power of that story told me by my mother in the log house, I gave my heart to Christ. Across the more than forty years since then memory carries me back. I do not remember what she said, except the general idea of the story of Christ's death and love; but her beau-

tiful life, her wonderful character, call me today. Oh, what an agency for the redemption of the world, in bearing Christ to the hearts of men, is the godly life of one of Christ's faithful disciples!

Hezekiah, as we are told in Isaiah, 38th chapter, was on what he regarded as his dying bed. The prophet came to him and told him that God said he must die and not live. The good, great king turned his face toward the wall and prayed and said, "Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." So far as the record goes, that is all he prayed. The prayer went straight to the heart of God, the answer came back and the prophet went again into the death chamber and said to the sick king, "God says, I have heard thy prayer, I have seen thy tears; and I will deliver thee and this city out of the hands of thine enemy." What was Hezekiah's appeal? His walk before God. Consecrated character not only has power with God but it has power with men and is our richest earthly possession.

8. Another one of the powerful agencies God uses in effecting a victory over sin in winning men to Christ is personal work, that is, an effort to bring the gospel of the redeeming Christ face to face with men, women and children in a personal way. It was a method greatly used and magnified by Christ himself, as seen on many occasions and with many individuals

whom he met while here in his earthly ministry, Peter, Philip, Nathanael, Matthew, Nicodemus, the scarlet woman at Jacob's well, and many others in his walk among men, even up to the thief on the cross and even beyond his resurrection when he came back in personal interview with Saul of Tarsus. Paul was a great personal worker and so have been all the soul-winners through the winding centuries. Not all can preach, not all can teach, not all can sing the gospel; but all can, if they will, do personal work. Personal work is the instrument of universal utility and it is a very effective weapon.

9. Preaching, teaching and singing the gospel are agencies of great victorious power in the art of soul-winning. In these public ministries there lies great power in creating a soul-winning atmosphere, in bearing the gospel message to the consciences of men, in challenging and enlisting their attention, in arresting them from their ways of sin. Blessed is the man who can preach; blessed is the woman who can teach; and blessed is that disciple of Christ who can sing the gospel of a redeeming Savior. Our preaching, teaching and singing should come out of gloriously saved and thoroughly consecrated hearts and characters, and should be filled with the message of the gospel and should be interfused with the militant power of conquering prayer and faith.

These and other agencies should be used in the triumphant march of evangelism around the world.

Teaching Outline

As instruments of service in other fields are important, so also are agencies of victory needed by winners of souls. Among these we may name:

1. God's all-pervading love.
2. The Father's persistent providence.
3. Christ's atoning death.
4. The word of his way—the Bible.
5. The convicting power of the Holy Spirit.
6. The power of prevailing prayer.
7. The persuasiveness of consecrated character.
   (1) A revival meeting in a village church.
   (2) A lad ten years of age.
   (3) Hezekiah on his dying bed.
8. Personal work.
9. Preaching, teaching and singing the gospel.

Test Questions

1. Illustrate the importance of agencies of victory in soul-winning.
2. What are the several agencies of triumph for the soul-winner, discussed by the author?
3. Illustrate the power of a quiet Christian influence in winning people to Christ.
4. Give the author's experience under the dominant influence of a godly mother.
5. Discuss personal work as a powerful agency in winning the lost to Christ, giving several Scriptural examples.
6. Discuss preaching, teaching and singing the gospel, as agencies in soul-winning.

CHAPTER V

THE LONGING TO WIN

SPIRITUAL zeal for God is as old as the religious needs of man. It was a zeal for God and his will which led Enoch to walk with God, which led Abraham to seek a new land in which to start a new race for God. This zeal for God was the basis of the Exodus of Israel from Egypt. It was the fundamental and basic soul-urge of the age-long look for the Messiah in the centuries before he came. It was the same spirit longing for the divine and the things of God which inspired both the poetry and prophecy of the Old Testament. David's psalms are the cry of the universal heart after God and holy things. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." This is not only the Psalmist's cry but the unconscious cry of a fallen race. It is man's soul-cry everywhere when he faces the great issues of life, death and eternity. Isaiah, Elijah, Daniel and the other heroic, mighty men of ancient times were but the outward expression of this spiritual longing after God and righteousness. In some it was the fiery war spirit, fighting God's battles against sin. In some it was the hot spiritual zeal of the prophet denouncing sin in high places and low. In some it was the deep ebuli-

tions and exultations of the heart in psalms, songs and spiritual longings, reaching out after God. In some it was the heart-burning and aching of soul for holiness and righteousness. In others, as in John the Baptist, it was the persuasive cry of man's soul voicing God's call to a lost world to get right with God. John the Baptist was a "burning and shining light." In Jesus of Nazareth we find this same urging soul-passion in its highest expression. We see it manifest in him in the following ways:

1. His high claims concerning God—his Sonship and fellowship with God.

2. His burning desire for men to know God's holiness and to walk in the ways of righteousness.

3. His flaming zeal for the alleviation of all the ails, aches, and sin-diseases of men.

4. His fiery indignation against sin and hypocrisy.

5. His tireless labors for the salvation, education, sanitation and heavenly uplift of men.

6. His burning words of love for a lost race. He lifted their souls out of the pit of corruption.

7. His sufferings in the garden, on the cross, and in his many persecutions, all for the sake of a lost race, deserving none of it himself.

8. His efforts to reach men through the organizations and movements he inaugurated.

9. In the kindling and burning fires he started and starts in the hearts of men when he regenerates them through his own blood and sends them out to do his will around the world.

This same burning zeal is seen in the ministry of the Holy Spirit whom Christ left as his representative among the churches. We see it manifested in the ministry of the Holy Spirit in the following ways:

1. In the breath of inspiration which inspires and interfuses through the entire Bible. The very heartbeat of God is felt as we spiritually touch the living words of revelation.

2. The zeal and unutterable longing with which he presses God's claims and calls to the hearts of men saved and lost.

3. In the enthusiasm of his intercession with us and for us in calling us to God's salvation and service and with which he presses us out into his Kingdom work.

4. In the fiery flames of evangelism he starts in the hearts of Christ's people in the midst of his churches and with which he sweeps religion through communities and wider sections of the world. All successful waves of evangelism are but the beating of the Holy Spirit's mighty throbbing heart out into the lives of men.

5. The holy passion he generates in missionary and world-wide movements to save, teach, and heal men.

At the call of a devoted, consecrated, Christian wife once in my pastorate, I went to the bedside of her dying husband who was not a Christian. Before we reached the sickroom she said, "Let's kneel to pray." I asked her to lead the prayer first. We knelt for five minutes. Across the years I remember the sobs, heart-

yearnings, gushing of tears, the unutterable longing of the wife's heart for the salvation of her lost husband. Not one audible word ever passed her lips, but it was one of the most powerful prayers I ever knew about. She could not voice in words the depth of her spiritual concern for the salvation of her husband. It was there that I learned in tremendous emphasis the meaning of Paul's word when he said of the Holy Spirit, "He intercedeth for us with groanings that cannot be uttered." It is this unutterable compassion possessed by the Holy Spirit which he breathes and infuses into the hearts of God's missionaries, evangelists, preachers, teachers and other workers, which we call passion for souls.

This same unspeakable longing for the lost was probably manifest more in the life and ministry of the Apostle Paul than any other mere man who ever lived. Paul was a zealot for God and an evangel to men and an impassioned firebrand for the salvation of a lost world. Listen to what he says in Romans 10: 1: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved"; and in Romans 9: 1-3 (here I give Moffatt's translation): "I am telling the truth in Christ. It is not a lie. My conscience bears me witness in the Holy Spirit when I say that I am in sore pain, I suffer endless anguish of heart, I could have wished myself accursed and banished from Christ for the sake of my brothers, my natural kinsmen." It is said that his evangelism in Ephesus through

a period of three and more years was marked by supplications and tears night and day. The fires of persecution were not able to burn out this longing for the salvation of men. The chills of neglect, the death damps of prison cells, the cold steel of the world's neglect, could not quench or extinguish the fires of this passionate longing for the salvation of men in Paul's heart. He was doubtless in jail fourteen years out of his ministry of thirty years. The long list of his persecutions, deprivations and heartaches is probably not outmatched by any other disciple of Christ in the world; and yet he was willing to become anathema from Christ in order that his kinsmen might be saved.

Our Heavenly Father, our loving Savior, our inspiring Paraclesis, the Divine Spirit, John the Baptist, Simon Peter, the Apostle Paul, were not the only ones in the record of our triumphant religion who were marked by this spiritual passion; but down through the centuries those holy flames have been kindled into a world-encircling conflagration and spiritual zeal for Christ and lost men. You ask, what is this passion for souls and how does it manifest itself? It is a heart-longing, both for Christ, his mastership in our lives, his comradeship in our service, and for unsaved men everywhere, that they may be saved from their sins, that they may be trained in Christ's service, that they may be organized into God's great conquering army for world-wide redemption. It is not patriotism, because it

knows no racial distinction. It knows no fatherland. It recognizes no geographical, no social lines. It is a spiritual patriotism for the whole world. It longs to see one's next-door neighbor saved and has the same passionate longing for the salvation of the last lost man. It manifests itself when its blazing flames come into our hearts in a new prayer-life, in a renewed consecration, in a deeper love-loyalty for God and his Word, a more persistent pressure into active and soul-winning service. It has a wider vision of redemption's task, a closer walk with God, a fresher love and a new enthusiasm for Christ and things spiritual, a whole-hearted and free-will surrender to Christ's way for us. Under this burning zeal to see men saved we begin to revalue souls and things eternal. We cherish more tenderly the things of unselfish service and less and less the affairs of selfishness. It is the entrance into our beings of a new compulsive spiritual force from the upper heavens pressing us out into a larger life of service.

What Feeds This Longing?

It might be worthily asked, what are the spiritual foods on which this longing exists, thrives and flourishes in our hearts? The answer is an easy one.

1. Secret and closet prayer, a spiritual intimacy with Christ in secret communion.

2. A close and intensive study of God's Word, not controversially but devotionally.

3. A review of the sinner's condition before God as revealed in God's Word.

I have a marked Bible. Most of the passages speaking of sin, its nature, its guilt, its diabolism, its murderous intent, its extensive and deadly leavening power, its direful results to soul, body, mind and destiny, its punishments, and all of its long and bloody history, are marked in heavy black lines. Then the passages in the Bible telling of God's remedy for sin, what he does with sin and for the sinner, many scores of them, are marked. When my heart is cold and I am apparently far away from God I can read these passages, and there begins at once the kindling flame of evangelism in my heart, and nothing will satisfy me except an effort at winning a soul to Christ and the joy of seeing him saved.

4. An association with God's most consecrated followers, sitting with them in fellowship and hearing them talk of God's dealings with them and recount the triumphs they have witnessed in Christian service. This will start evangelistic flames in our own souls.

5. A real sacrificial spirit toward one's own testimony in the use of one's talents, money, and time will feed the fires of soul-winning. When we are willing to give of our strength or possessions, or invest our time in the salvation of men, we will probably be greatly strengthened to win others.

6. A vital, constant and persistent effort to carry Christ to men and bring men to Christ will rekindle in our hearts the soul-winning passion.

I remember now a meeting in a village church. Probably the most important person in the small town was a fine doctor, a noted surgeon. He was a nominal member of the church. His custom was to go to church on Sunday morning, if he did not have an operation on some sick person. He attended the first Sunday morning service of the revival meeting in his church. The service caught and arrested his attention. He was there every service until Tuesday morning. After the preaching service was over he came to me and said: "I am a member of this church, but I am not a Christian. I am tired of living a hypocritical life. I wish you would ask the pastor to quietly take my name off the church roll and let me go where I belong, outside the church." I said, "Doctor, have you not a young physician in your office?" He said, "I have." I said, "Is he a Christian?" The doctor said, "I do not know." I said, "Will you find out for me this afternoon; and if he is not a Christian, will you not say a word to him about his soul and urge him to come to these meetings?" The doctor said, "That's a simple matter. I will agree to do that." The doctor went his way. During the preliminary service that evening, just before I began preaching, I saw the doctor arm in arm with a young man coming down the aisle and approaching the pulpit. I walked to the edge

of the pulpit and greeted them. Both faces were shining with a light never seen on land or sea. The older doctor said, "I went into the room of this young physician this afternoon and found him alone reading a letter. I said, "Are you a Christian?" The young doctor said, "No, but I am reading a letter from my mother who is urging me to become a Christian." The older doctor said, "I do not know all that happened. I do know I spoke to him about his soul. I do know that we were on our knees praying, and I do know that in a little while we were in each other's arms weeping and rejoicing; and I know that he was made very happy and I was made more happy. This is the first soul I have ever tried to win to Christ. Please do not let the pastor take my name off the church roll. I have not only decided that I am a Christian but that I am going to be a soul-winning doctor." I think that doctor led more people to Christ in that meeting, probably, than any other man, and he grew in Christian knowledge and the joy of service by leaps and bounds, and his soul was fattened in Christian strength and his compassion for men was rekindled and he became a valiant soul-winner. In following these directions, is it not possible for us to rekindle in our hearts this spiritual longing to see that those with whom we have to do are saved? This spiritual compassion is an essential in all successful soul-winning endeavors.

Teaching Outline

Spiritual passion for God manifest through the ages, and especially in Jesus Christ of Nazareth.

I. We see it manifest in Christ in the following ways:
   1. His high claims concerning God.
   2. His desire for men to know God.
   3. His zeal for the alleviation of all the ails of men.
   4. His indignation against sin.
   5. His tireless labors for the uplift of men.
   6. His words of love for the lost race.
   7. His sufferings for sinful men.
   8. His efforts to reach men through the movements he inaugurated.
   9. In the fires he started and starts in the hearts of men.

II. We see it in the ministry of the Holy Spirit.
   1. In the breath of inspiration.
   2. His zeal and longing for the lost.
   3. His intercession with us and for us.
   4. In the flames of evangelism he starts in the hearts of Christ's people.
   5. The holy passion he generates in movements to save men.
      (1) The wife's compassion for her husband.
      (2) The unspeakable longing of the Apostle Paul.
      (3) The holy flames kindled down through the centuries.

III. What feeds this longing?
   1. Secret and closet prayer.
   2. A close and intensive study of God's Word.
   3. A review of the sinner's condition as revealed in the Word.
   4. Association with God's consecrated followers.
   5. A real sacrificial spirit.
   6. A vital effort to carry Christ to men and bring men to Christ.

A meeting in a village church.

Test Questions

1. Discuss spiritual passion for God, giving many Scriptural examples.
2. In what ways is the urging soul-passion manifested in Jesus of Nazareth?
3. In what ways do we see this same burning zeal manifested in the ministry of the Holy Spirit?
4. Give the author's illustration of the Scripture, "He intercedeth for us with groanings that cannot be uttered."
5. Discuss the longing for the lost as manifested in the ministry of the Apostle Paul.
6. What is passion for the lost, and how does it manifest itself?
7. What are the spiritual foods on which the passion exists, thrives and flourishes in our hearts?
8. Give the story of the "doctor," illustrating the rekindling of the soul-winning passion in an indifferent Christian.

CHAPTER VI

SUGGESTIONS AS TO SPIRITUAL APPROACH

HOW to approach people for Christ, the method of getting them to consider their spiritual needs, is a serious and vital problem with every earnest-minded soul-winner, whether preacher, teacher, or other worker. May we not together consider methods of approach? It is a two-sided question. There are divine and spiritual agencies to be used, as well as human and personal agencies.

1. We must seek, by prayer and faith, God's favor and power to the end that the divine agencies may have an easy access to the hearts we wish to reach. We must seek to know as far as possible the mind of God, the help of his Spirit, the utilization of his mighty instruments of soul-saving power. God must go before us, with us, behind us, and be upon us in all successful soul-winning adventures and approaches. We are utterly helpless without God's Spirit in this vital matter.

2. Then there are the human and personal elements and factors to be reckoned with. We must be wise in order to win souls, tactful in approach, gentle and courteous in manner, sincere and transparent in motive, prayerful and spiritual in

attitude. Much depends on our personality, our words, our method of approach, if we are to secure access to souls.

Advantageous Places of Approach

Let us look at the places and occasions which offer us an advantage in soul-winning.

1. In the church, both in regular services and special evangelistic meetings. Either before, after, or during preaching services, there are vital opportunities and important occasions for us to approach the unsaved. At that time the lost are subdued, sobered, calmed and reverent by the very spirit and hour of worship. The house of God, the songs, sermons, teachings, and prayers of the services will help to create the lost man's favorable mind. His thoughts have been Godward or doubtless he would not have come to church. God's gospel, his Spirit, a holy psychology, a heavenly atmosphere, have been at work in and around him. God's people are near and lovingly anxious, before or during or after the church services, and this is a fine time to approach a lost person and speak with him about Christ.

2. The same is true in the teaching service of the church, the Sabbath school, or in any other gathering of special groups in the church, whether women, laymen or young people. At these times there is an open mind and a measurable spirit of yielding in all the unsaved who will come to such public services. The teacher

or other worker in a tactful way can approach them then without offense and have all the aid of spiritual atmosphere and environment.

3. Another vital place of approach is in the home, the great bulwark of evangelism on the one side and the great fortress against Christ on the other. The soul-winner who knows how to utilize home and environment is certainly gifted, honored and blessed of God. It is an inviting study for all winners and those who would seek to be such. It is such a fine and wonderful place for approach to the children from the parent to the child, from the brother to the sister, the sister to the brother, the wife to the husband, the husband to the wife, the friend to the friend, the teacher to the pupil. Wise is the teacher who knows how to follow the trail of the children to their homes. Whole families can be won to Christ by a wise teacher following the small tracks of a little child from the class to the home.

4. In the social circle, in the realms of business, in office, store, shop, on the farm, in the places of trade, wherever men, women and children go for the duties of life, pleasure, business, society. Happy is the Christian who has learned the art of conversational evangelism, the holy art of picking up souls for Christ by the waysides of life, making life's crossroads Bethels of communion with God, making well curbs opportunities for drawing the water of life. Christ did this in a glorious fashion. Did you ever study his and Paul's pulpits of evangelism? You will find them in homes, synagogues, on roadsides, on

seashores, at well curbs, up trees, even on a cruel cross of crucifixion, in jails, on board ships, everywhere. Wherever we meet lost humanity and there offers a semblance of a chance for a proper approach, we should be found ready, alert, and bold to enter in with Christ's message of pardon.

Some Negative and Positive Suggestions

1. It is usually best in all personal approach to talk with the individual alone, certainly we should never deal with them in an unspiritual and levity-laden atmosphere or in groups unfriendly to the purposes of soul-winning. If a devoted father or mother, wife or close friend, who is interested and burdened, is with you, it is well, and often it is a strength and re-enforcement to your personal appeal. Embarrassment to the one approached should always be avoided as far as possible. Soul-winning is a delicate and tender art and it does not prosper in the glare of publicity.

2. The winner should never seek or take advantage of a lost soul in approaching him on soul matters, unless it is done tactfully, in a most hidden way from behind. A discerning sinner will resent such method and it will make your task more difficult.

3. The winner in personal approach should always exercise complete self-control and caution as to temper, words, attitudes and spirit. Never be thrown off guard, but always remem-

ber that the Christian spirit, even under great provocation, will be sure to win. Your spiritual attitude and moral strength will often do more than your words in the accomplishment of your winning effort.

4. There are two methods of approach in personal appeal—the direct and the indirect. Christ used both to great advantage. With Nicodemus, in the third chapter of John, he used the direct method, going straight to the learned man's need and directly applying the gospel remedy. In John the 4th chapter he used the indirect method with the scarlet woman. He never accused her of sin. He led her to confess it.

5. The artful winner will soon learn in personal work with the unsaved to find the "cue" or "clue" or "key" to the soul. Christ was an expert in this fine art. There is a key that will fit every lost heart's door lock. There is a clue that will lead you to the castle door of every soul. You can take the fortress if you can find the key, the clue.

A lost man sat by my side in a chair car on a fast train. I gently said, "Are you a Christian?" "No," he said, "but I have the finest little girl who is." In my soul I thanked him because he had given me the key. I took that little witness for Christ in his home and soon unlocked the father's heart and led him to Christ, and amid tears, between the seats on that flying train, we praised God for his salvation, and he promised me and God that on the next Sunday

he would join the church to which his little daughter belonged.

First find the key to the heart. It may be a Yale lock you have to find a key for; but there is a key. Prayer, spiritual insight, the guiding Holy Spirit, will show it you. If you are in touch with the mind of God, who knows all things, you can walk in a certain path and find the way to the citadel of souls.

6. Sometimes a tract, short and attractive, will give you entrance and cause you to have a "leaping board" to the soul. Sometimes a single question like this, "Are you saved?" "Are you a Christian?" "What church do you attend, or does your mother attend?" sometimes a bolder approach will be best as, "Are you prepared to meet God?" "Are you ready to live or die?" "Where are you going to spend eternity?" or sometimes you can say boldly to sinners, "I fear you are on the road to hell." We should study the person we are dealing with and ask God to give us wisdom. Much depends on the tact with which we approach souls.

Dr. J. B. Gambrell, of blessed memory among Southern Baptists, once had an unsaved stenographer. Her lost condition got on his heart strings. His soul longed to see her saved. She could not render the best service in the life of this great mission secretary and rightly bear his many thousands of letters out to the people without herself being a Christian. On one occasion he gave her in dictation a letter to a young

woman by a certain name, and in this letter he explained the plan of salvation and poured out his burdened heart in an appeal to her to immediately surrender to Christ as soon as she read the letter. The stenographer taking the letter late in the afternoon, came back next morning with it all written out and laid it before Dr. Gambrell and said, "You must have written that letter to me, though directed to another. I have been broken-hearted over my sins all night, and this morning I gave my heart to Christ." Dr. Gambrell arose and said with the tears of a soul-winner's joy, "Thank God, the letter reached the girl it was meant for." This was spiritual art brought into evangelism and glorified with everlasting results; and you can practice this art in some tactful way for Christ's glory.

7. Rarely ever is argument or controversy of great advantage in soul-winning. Polemics is good in its place, but not often when you are "closing-in" on lost souls. Avoid stirring up religious prejudices or any personal animosities. If you must cross the currents of the religious belief of the one approached, do it in a way so indirect and delicate that you will not cause the lost one to raise up his shield and shut you out from entrance into his heart. In public teaching or preaching, when you are not so personal and direct as in face-to-face approach, you can speak more boldly against error or false views of religion, but rarely can you do this in personal interview if you wish for immediate results. If

you are sowing seed for future harvest, argument and logic can be used to great advantage.

8. Unless the sinner is under deep conviction and is stubbornly holding out, long-protracted interviews are not best. Make your appeal short, direct, leaving the seed to germinate. To prolong the appeal and disgust and tire out the lost person will likely hinder the results you seek. If he is under conviction and is trying to fight through to victory, stay with him all night or until the storm passes and God's peace comes in.

I am thinking now of a great service one night in a Southern University, with a large group of students. The meeting had great sway, and God's convicting and saving power had conquered the whole university community. One fine young man in the senior class was under deep conviction when the evening service had ended. A group of his student friends and teachers lingered with him and pressed the battle. With tears he stubbornly held out. We stayed with him until beyond twelve o'clock. He said, "I must go to my room." A group of us followed him, and in his room we explained the Scriptures and pressed Christ on his heart. One o'clock came and he was still in tears. Two o'clock came and three o'clock and four o'clock. The morning star arose. He was still holding out stubbornly against God. We still prayed with him and explanied the way of light; and just as the morning light was breaking and falling with its gentle rays into the room where this group of faithful, persistent workers prayed with

their sinner friend, he arose triumphantly and said, "I surrender. I see it all. I take Christ as my Savior." This sort of persistence, pressing the battle to the gates, is worthwhile.

In these and in other ways seek by prayer, faith, patience, tact and the power of God to be an expert in God's hands in giving the message of eternal life a fine and fair chance to enter the souls of lost men, women and children. You are engaged in the biggest business beneath the stars and God will help you. You must have sense and religion, and must in the power of a persuasive passion seek God's power in the method, spirit and manner of approach to souls. In these sacred and holy steps that lead to the entrance into lost men's hearts you must not trifle, because the issues take hold of eternity and involve not only the salvation of men but the glory of God.

Teaching Outline

I. Methods of approach. It is a two-sided question:
   1. Seek with the divine agencies made for access to the hearts we wish to reach.
   2. Through the human and personal factors to be reckoned with.

II. Advantageous Places of Approach.
   1. In the church, both in regular and special meetings.
   2. In the teaching service of the church.
   3. In the home.
   4. In the social circle, etc.

III. Some Negative and Positive Suggestions.

1. Talk with the individual alone.
2. Never take advantage of a lost soul.
3. Exercise complete self-control and caution.
4. Two methods of approach—the direct and indirect.
5. Find the "cue" or "clue" or "key" to the soul. A lost man won on a fast train.
6. Use a tract or a simple question, or sometimes a bolder approach.
   (Dr. Gambrell won his stenographer to Christ.)
7. Avoid argument and controversy in soul-winning.
8. Avoid long, protracted interviews. Under proper conditions stay until the storm passes and God's peace comes in.

Test Questions

1. Name and discuss the two kinds of agencies in the spiritual approach.
2. What are some of the advantageous places of approach? Discuss these.
3. What are the negative and positive suggestions of the author relating to the approach (1) alone, (2) taking advantage, and (3) in self-control?
4. What are the two methods of approach? Illustrate each.
5. Discuss "finding the clue," and illustrate.
6. What use may be made of tracts in the approach?
7. Give the story of Dr. Gambrell in winning his stenographer to Christ.
8. What of argument or controversy in soul-winning?
9. What can you say of long interviews with the lost?

CHAPTER VII

USING THE SWORD OF THE SPIRIT

PROBABLY the most vital and effective instrument offered for the use of the soul-winner in bringing individuals to Christ is the Word of God which we call the Bible. He is helpless without this instrument of power. The well-equipped winner must have a practical working knowledge of the Bible. For the most effective service in the use of the Bible the following things ought to be true of the soul-winner.

1. He should know as much of the Bible as is possible, its history, the general contents and great messages contained in each book. He should know the place of each book in the Bible and should be so familiar with the Bible that he could turn readily to any reference.

2. He should know some parts well, especially Genesis, Exodus, the Psalms, Isaiah, the gospels, the Acts of the Apostles, and many of the Epistles. He should familiarize himself with the main great messages in each of these books.

3. He ought to believe all of the Bible as the inspired and revealed will of God, written by men inspired of the Holy Spirit and under the direction of the divine mind. He should have an implicit faith in its promises, a heartful conviction of its doctrines, and should feel conscience-bound by its commands, and should gov-

ern his conduct by its standards and precepts; and the Bible should be regarded by him as his only guide in doctrine, faith and practice.

4. He should make a fair use of the simplest and best aids offered in commentaries and other books; but he should study the Bible itself more than the commentaries and what men say about the Bible.

5. He ought to memorize certain great promises and teachings and set them away in his inner heart-life. The 1st, 23rd, 51st, and other great psalms; Isa. 53; Matt. 5-7; John 14 and 17; Acts 2; Rom. 8; Heb. 13; and many other great chapters should be stored away as rich mines of gold in the winner's heart.

6. He should not only systematically and regularly study the Bible, running references, systematizing its great teachings in his own thinking, but he should also quietly, meditatively, prayerfully, and devotionally read the Bible, let its light fall gently into the soul, its living life come like love through all the avenues of the heart, and allow its constructive, fructifying power to permeate like leaven every vitality of life. He should think its thoughts, which are God's thoughts, after him and live its standards and exemplify the life it produces.

What the Bible Says of Itself

There are certain statements in the Bible which give a fine description of what it is and what it does. Some of these are given below.

1. It is called "The sword of the Spirit" (Eph. 6: 17). It describes this sword (Heb. 4: 12)—"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." A soul-winner should be an expert in handling this divine sword, so that his use of it may be powerful, effective in discerning the thoughts and intents of the hearts of lost men with whom he has to do.

2. It calls itself a fire and a hammer (Jer. 23: 29)—"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" As fire the Word of God gives not only light and heat, but it burns out the dross and purifies the hearts of men; and it is a mighty hammer, falling tremendously upon the hard hearts and stiff necks of men who are away from God.

3. It calls itself spirit and life (John 6: 63)—"The words that I speak unto you, they are spirit, and they are life." So quickening and vitalizing is the Word of God, inbreathed as it is from the very breath of the Holy Spirit, that someone has said that if you cut the Word of God it will bleed.

4. It has back of it the determined, constructive power of God (Isa. 55: 8-11)—"My thoughts are not your thoughts. . . . For as the heavens are higher than the earth, so are my

ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

5. It commends itself as perfect and as effective in winning souls (Ps. 19: 7, 9, 10)—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. . . . The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."

6. It is compared to fruit-bearing seed (Matt. 13: 23)—"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth some an hundredfold, some sixty, some thirty." And in Ps. 126: 6 it is said that, "He that goeth forth and weepeth, bearing precious seed, shall" bring back with him an absolutely certain harvest.

7. God makes the promise of blessedness on them that hear the Word of God and keep it (Luke 11: 28).

8. Continuance in the Word of God is a mark of discipleship, and knowing the truth is in the

Word of God a guarantee of spiritual freedom (John 8: 31, 32)—"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

9. There is cleansing power in the Word of God (John 15: 3)—"Now ye are clean through the word which I have spoken unto you."

10. God's Word hidden in the heart is the condition of answered prayer (John 15: 7)—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

11. There is great sanctifying power through a knowledge of the Word of God (John 17: 17-19)—"Sanctify them through thy truth: thy word is truth. . . . I sanctify myself that they also might be sanctified through the truth."

12. There is great constructive and building power in the Word of God (Acts 20: 32). Paul said, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

13. It conveys the power of God unto salvation, since it is the record of the gospel (Rom. 1: 16)—"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

14. It floods the soul with all the hopes we have of the future (Rom. 15: 4)—"For whatsoever things were written aforetime were written

for our learning, that we through patience and comfort of the Scriptures might have hope."

15. As the Word of God, not the word of man, it effectually works in the lives of men (1 Thess. 2: 13)—"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

16. To know the Word of God is to have the mark of the true workman (2 Tim. 2: 15)—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

17. The Scripture is able to make us wise unto salvation (2 Tim. 3: 15)—Paul speaking of Timothy said, "And from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

18. All Scriputre is inbreathed by God (2 Tim. 3: 16, 17)—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

In the light of these Scriptures, let us be encouraged by the following divine facts:

(1) Ps. 126: 5, 6—"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed (Luke 8: 11—the seed

is the Word of God), "shall doubtless come again with rejoicing, bringing his sheaves with him."

(2) "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord"—1 Cor. 15: 18.

Torrey says: "A practical knowledge of the Bible involves four things:

(1) A knowledge of how to so use the Bible as to show men and make men realize their need of a Savior.

(2) A knowledge of how to use the Bible so as to show men Jesus as their Savior who meets their need.

(3) A knowledge of how to use the Bible so as to show men how to make Jesus their own Savior.

(4) A knowledge of how to use the Bible so as to meet the difficulties that stand in the way of their accepting Christ."

Outstanding Promises

There are certain invaluable and great, glorious promises in the Word of God which every soul-winner should memorize and so put them in his heart that he will be able to quote them at any time and tell where they are found.

1. Matt. 4: 19—"Follow me, and I will make you fishers of men."

2. Phil. 4: 19—"But my God shall supply all your need according to his riches in glory by Christ Jesus."

3. Phil. 4: 13—"I can do all things through Christ which strengtheneth me."

4. Mark 11: 24—"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

5. Jer. 33: 3—"Call unto me and I will answer thee, and show thee great things and difficult, which thou knowest not."

6. Isa. 30: 15—"In quietness and in confidence shall be your strength."

7. Luke 11: 13—"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

8. Ps. 126: 5, 6—"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

9. Isa. 55: 11—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

10. Acts 1: 8—"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

11. Isa. 41: 10—"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

There are many other promises, vital and precious, which should be stored away in the soul, claimed and appropriated by the soul-winner, if he wishes to successfully turn the lost to Christ.

Vital Verses for Use In Winning the Lost

For the convenience and instruction of soul-winners, I give the following vital verses in God's Word which when tactfully used will greatly aid in leading the souls of the lost out into the light and freedom of the gospel and into the service of their Savior. I could wish that every soul-winner studying this book would first mark in his or her Bible all of these passages of Scripture and then memorize them, not only the verse itself but the reference also, and be able to quote them in or out of order as given below, so that they can be effectively used in pointing the way to Christ.

I. On the sinner's condition before God.

1. Rom. 3: 23—"For all have sinned, and come short of the glory of God."

2. Eph. 2: 1—"And you hath he quickened, who were dead in trespasses and sins."

3. Eph. 2: 12—"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

4. John 3: 18—"He that believeth on him is not condemned: but he that believeth not is con-

demned already, because he hath not believed in the name of the only begotten Son of God."

5. John 3: 36—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

II. The sinner's peril.

1. Jer. 23: 12—"Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord."

2. Deut. 32: 35—"To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."

3. Prov. 29: 1—"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

4. Ps. 9: 17—"The wicked shall be turned into hell, and all the nations that forget God."

5. Rev. 20: 15—"And whosoever was not found written in the book of life was cast into the lake of fire."

III. God's love for sinners.

1. Isa. 55: 7—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

2. Isa. 38: 17—"Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back."

3. Jer. 31: 3—"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore, with lovingkindness have I drawn thee."

4. Rom. 5: 8—"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

5. Gal. 2: 20—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

6. John 3: 16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

7. Rev. 1: 5—"Unto him that loved us, and washed us from our sins in his own blood."

8. Rev. 22: 17—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

IV. What the sinner must do.

1. Hear the Word—Rom. 10: 8, 17—"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach. So then faith cometh by hearing, and hearing by the word of God."

2. Repent of his sins—Acts 3: 19—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord"; and Acts 20: 21—"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

3. Pray for help.

Rom. 10: 12, 13—"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Luke 18: 13—"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

4. Accept Christ as personal Savior—John 1: 12—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

John 5: 24—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Rom. 5: 1—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

Eph. 2: 8—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Rev. 3: 20—"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

5. Confess Christ.

Rom. 10: 9, 10—"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Matt. 10: 32, 33—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

V. Scriptures to encourage the sinner to come to Christ.

1. Isa. 1: 18—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

2. Isa. 45: 22—"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

3. Isa. 53: 5, 11—"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

4. Ps. 103: 12—"As far as the east is from the west, so far hath he removed our transgressions from us."

5. Rom. 8: 1—"There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

6. Isa. 55: 6, 7—"Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Suggestions In Face-to-Face Conflict

1. In doing personal work always have a small Bible or Testament in easy reach and have it in hand, whether you read from it or not.

2. Have in your mind the verse you wish to use and where it is found, so that you can turn to it without confusion to yourself or to the unsaved.

3. Often it is well to let the unsaved with whom you are working read the Scripture for himself, you finding the place and pointing it out to him and you slowly and quietly explaining its meaning. Have the explanation simple and clear, on your tongue's end, so you can give it to him and press it to his heart.

4. Have apt and impressive illustrations out of the Scriptures and your own experience with which to enforce the Scripture verse which you

are explaining and applying, and use it with quickened interest.

5. Often it is well to hold the Bible in one hand, quoting from it, and holding out the other hand extended to the unsaved, asking, urging, pleading for him to trust Christ, believe the Bible, accept God's promise of salvation, and manifest it by taking your hand. This will aid decision and give his will a chance to act and offer a definite form of personal commitment to Christ and a confession of that commitment to you and to others who may be present.

6. Be gently persistent. Kindly press your Bible promise and urge decision then and there. Warn against the dangers of delay.

7. It is often useful to put in the hand of the seeking and interested sinner a copy of the Bible or some portions of it, and have him take it with him, with the promise that he will read certain indicated Scriptures.

8. It is well for you as soul-winners who desire thorough equipment and large success to familiarize yourself with many of the difficult passages in the Bible in order that you may make the impression on the thoughtful sinner that you are "a workman that needeth not to be ashamed, rightly dividing the word of truth."

9. As far as possible avoid controversy in the use of the Scriptures. Sometimes you cannot avoid it. In that case be ready to use the two-edged sword with alertness and skill.

10. Remember that the Word of God itself is a sharp sword and that it cuts, it hammers, it

burns, it pierces, it divides, and that it is able to build up and make wise unto salvation and is able to save. Trust it, believe it, remember that its harvests never fail and that it will not return void, and that God's "doubtless" (Ps. 126: 6) is behind your tears, your sowings of the precious seed, and that God will give the increase and that you will bring with you the desired harvest.

Teaching Outline

The Word of God is the soul-winner's most vital and effective instrument.

I. The Soul-Winner and his Bible.
   1. He should know all the Bible he can.
   2. He should know some parts well.
   3. He should believe that all of the Bible is the inspired Word of God.
   4. He should use aids offered in commentaries and other books.
   5. He ought to memorize certain great promises and teachings.
   6. He should read the Bible meditatively and devotionally.

II. What the Bible Says of Itself.
   1. It is called "the sword of the Spirit" (Eph. 6: 17).
   2. It calls itself a fire and a hammer (Jer. 23: 29).
   3. It calls itself spirit and life (John 6: 63).
   4. It has back of it the power of God (Isa. 55: 8-11).
   5. It commends itself as perfect in winning souls (Ps. 19: 7, 9, 10).
   6. It is compared to fruit-bearing seed (Matt. 13: 23).
   7. The promise of blessedness to them that hear the Word of God and keep it (Luke 11: 28).

8. A mark of discipleship and of spiritual freedom (John 8: 31, 32).
9. There is cleansing power in the Word (John 15: 3).
10. God's Word hidden in the heart is a condition of answered prayer (John 15: 7).
11. Sanctifying power through the Word of God (John 17: 17-19).
12. Great constructive and building power in the Word of God (Acts 20: 32).
13. It conveys the power of God unto salvation (Romans 1: 16).
14. It floods the soul with hopes of the future (Romans 15: 4).
15. It effectually works in the hearts of men (1 Thess. 2: 13).
16. It is acknowledged as the mark of the true workman (2 Tim. 2: 15).
17. Able to make us wise unto salvation (2 Tim. 3: 15).
18. All Scripture is inbreathed by God (2 Tim. 3: 16, 17).

III. Outstanding Promises.

1. Fishers of men (Matt. 4: 19).
2. Every need supplied (Phil. 4: 19).
3. Strength to conquer (Phil. 4: 13).
4. Prevailing Prayer (Mark 11: 24).
5. God will hear and answer (Jer. 33: 3).
6. Quietness—confidence—strength (Isa. 30: 15).
7. Gift of the Holy Spirit (Luke 11: 13).
8. Harvest assured (Ps. 126: 5, 6).
9. God's word never fails (Isa. 55: 11).
10. Holy Ghost—witnesses—uttermost parts (Acts 1: 8).
11. God's presence and power (Isa. 41: 10).

IV. Vital Verses for Use in Winning the Lost.

1. On the sinner's condition before God (Rom. 3: 23; Eph. 2: 1, 12; John 3: 18, 36).

2. The sinner's peril (Jer. 23: 12; Deut. 32: 35; Prov. 29: 1; Prov. 9: 17; Rev. 20: 15).
3. God's love for sinners (Isa. 55: 7; 38: 17; Jer. 31: 3; Rom. 5: 8; Gal. 2: 20; John 3: 16; Rev. 1: 5; 22: 17).

V. What the Sinner Must Do.

1. Hear the Word of God (Romans 10: 8, 17).
2. Repent of his sins (Acts 3: 19).
3. Pray for help (Romans 10: 12, 13; Luke 18: 13).
4. Accept Christ as personal Savior (John 1: 12; 5: 24; Romans 5: 1; Eph. 2: 8; Rev. 3: 20).
5. Confess Christ (Romans 10: 9, 10; Matt. 10: 32, 33).

VI. Scriptures to Encourage the Sinner to Come to Christ (Isa. 1: 18; 45: 22; 53: 5, 11; Ps. 103: 12; Rom. 8: 1; Isa. 55: 6, 7).

VII. Suggestions in Face-to-Face Conflict.

1. Have the Bible in easy reach and in hand.
2. Have in mind the verse you wish to use, and be able to turn to it without confusion.
3. Let the unsaved read the Scripture for himself.
4. Use apt and impressive illustrations.
5. Hold the Bible in one hand; hold out the other hand to the unsaved.
6. Be gently persistent.
7. Hand the seeker a Bible and ask him to read certain Scriptures.
8. Impress the sinner that you are a workman that needeth not to be ashamed.
9. Avoid a controversy in the use of the Scriptures.
10. Trust and believe the Word of God.

Test Questions

1. What is, probably, the most vital and effective instrument offered to the soul-winner in bringing individuals to Christ?
2. For the most effective service in the use of the Bible, what things ought to be true of the soul-winner?
3. Give several Scriptures showing what the Bible says of itself.
4. In the light of these Scriptures, what two encouraging facts? Give Scripture for each.
5. According to Torrey, what four things are involved in a practical knowledge of the Bible?
6. What are some great, outstanding promises to the soul-winner?
7. Give, from memory, several Scriptures showing the sinner's condition before God.
8. Give several Scriptures showing the sinner's peril.
9. Give several Scriptures showing God's love for sinners.
10. Give other Scriptures showing what the sinner must do.
11. Give others that encourage the sinner to come to Christ.
12. What suggestions are offered by the author in the face-to-face conflict?

CHAPTER VIII

THE HAND-TO-HAND CONFLICT—PERSONAL WORK

Rev. 22: 17—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Matt. 22: 9—"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

Matt. 9: 37, 38—"Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Jude 23—"And others save with fear, pulling them out of the fire."

Luke 15: 4—"But what man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

Luke 15: 8—"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?"

Luke 15: 20-24—"But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. . . . This my son was dead, and is alive again: he was lost, and is found. And they began to be merry."

THESE and other Scriptures put remarkable emphasis upon the individual in the matter of evangelism. We are to seek the lost persistently and faithfully until we find them, one by

one. Preaching to large or small congregations, teaching the gospel to small or large groups is immeasurably important as a means of gospel evangelization; but the personal element of seeking the lost face-to-face, hand-to-hand, is probably the most effective means of winning men to Christ. Not all can preach. Not many can preach well. Not all can teach. Not many can teach well. But all, old and young, wise and otherwise, rich and poor, black, white, yellow or red, all of God's people can bear an effective testimony in personal work in winning the lost to Christ. It is of supreme value in living the Christian life to know how to deal face-to-face in a personal way with the unsaved and bring them from the darkness of sin into the light of the gospel, from the bondage of iniquity into the freedom of the truth, from under the wrath of a frowning God to a glorious position under the grace of a smiling Savior. Now, it is this important matter which we are studying in this chapter.

The Value of Personal Work

The value of this form of evangelism is seen in many directions, as follows:

1. Any Christian can do it. Any child of God, from the new-born babe in Christ to the oldest servant of the Master, can, if he will, point lost souls to the Savior. The rich, the poor, the wise, the young, the old, anybody, can do it, if they know the love of the Savior and are willing to make the simple effort.

2. It can be done anywhere and any time, in the darkest night or in the loneliest place, at noonday in the crowded marts of men, we can win the lost to the Savior. We can do it as we travel in public conveyances, in the quiet of the office, or in the church house, on the street, anywhere, any time.

3. Its value is seen in the simplicity and ease with which it can be done. You do not have to be an expert in soul-winning to bear a faithful witness to Christ. You do not have to be learned in Systematic Theology; your own burning experience of how Christ saved you can be used to large effect.

Paul used his own experience of grace many times. So can you. It is a simple and easy matter to talk about the Savior with a winning witness.

4. Its value is seen in its effectiveness. Far more people are won to Christ by personal testimony than by congregational preaching or group teaching. In my public ministry for more than a quarter of a century I have tested the matter out, I suppose, in congregations, all told, aggregating more than 100,000 people, and I have found that far more people were converted under the power of personal testimony than in any other way. Peter was won to Christ by the personal work of his quiet brother. Paul was doubtless led to conviction by the dying testimony of Deacon Stephen and the personal work of Jesus Christ himself as he came back from heaven for this special errand. More men and

women have been led to Christ by the personal testimony either of word, life, or influence by a devout mother than by any other human agency.

5. Its value is seen in another particular, that is, that it is the only way some people, even many people, will ever be led to Christ, because only a small majority of the people in any community ever hear the gospel preached from the pulpit. Scarcely is there any community in the world where the majority of the people ever attend church. If we reach them at all we are to reach them by personal appeal, on the streets, in the market places, in the parks or places of pleasure, on the trains, here and there outside of churches.

6. Its value is seen also in that in personal appeal the soul-winner has the best chance to enlighten, inform and inspire the lost soul, clear up his difficulties, meet his individual needs and apply the truth to his own particular case. This is illustrated in Christ's dealing with Nicodemus and with the woman at the well, where their peculiar difficulties were met and answered by the Savior. Less of embarrassment and less of fear is felt by the unsaved when we deal with them quietly away from the embarrassing presence of others.

The Universal Obligation of Personal Work

In Rev. 22: 17 God says the Spirit, that is, the Holy Ghost, the Third Person in the Trinity, says to lost men everywhere, "Come;" and he says "the bride," that is, Christ's church and

churches, are to give out the word, Christ's loving invitation, to come. And he says, "Let him that heareth say, Come." This is a command of God with the threefold agencies—the Divine Spirit; Christ's churches, and his people in organized groups; and Christ's people as individuals, as personal workers, must give the loving invitation of the Savior's love to lost men and women everywhere. This obligation not only rests upon every preacher, and certainly every preacher ought constantly to practice the holy art of personal evangelism, but also every teacher in any phase of the work of the churches whether in the Sabbath school, Christian college or seminary, or a Christian teacher in the public school—all these have resting upon them the responsibility to seek here and there to win their pupils to Christ. But it also is an obligation of the parents, mother and father, persistently, quietly and constantly to seek to win their children and their neighbors' children in touch with their children to know, trust, love and live for Christ. It is the duty of the wife to the husband who is unsaved, the husband to the unsaved wife, the duty of brother to sister and sister to brother, of Christian employer to employee and employee to employer; it is the obligation of Christian young people in all social circles, to win to the Saviour those who know him not. This is a universal obligation which grows out of the very nature of our salvation. The regenerating germ of eternal life which God plants in our

hearts is the propagating germ which demands spiritual multiplication and cannot be otherwise satisfied. It is said that less than one hundred years ago there was only one Baptist in the continent of Europe and that today there are around a half million, and this is true because every Baptist is an evangelist. Suppose that were true of all the Christians of the world. We could win the world in a generation, if we would do our duty. The universality of this obligation is found also in the commands of our Lord Jesus Christ, when he said, "Go ye into all the world and make disciples of every creature." He was not only talking to his church as a corporate organization, but to each individual in that church. On the day of Pentecost it is said that all the disciples were endued with the Holy Spirit. That means that they were all to do personal work in the days of God's Pentecosts.

The Spiritual Demands of Personal Work

There are demands made of all who would do effective personal work. Some of them are as follows:

1. The demands in character. The soul-winner should live the cleanest, truest, most loyal and spiritually-consistent life possible. Nothing should be allowed in his habits or conduct which in any way would embarrass his testimony for Christ or cause him to be a stumblingblock in the way of the lost.

2. Spiritual equipment. This the most meaningful task, dealing with the most valuable fac-

tors in this life and the life to come, demands the finest preparation and qualification.

3. Tact. The Bible says that "He that is wise winneth souls." It means that it takes wisdom—a knowledge of God, of his Word, of human nature, the difficulties in the way of men, a knowledge of the tricks of our enemy the devil, adaptability, wisdom in approach, an artfulness in applying the truth and handling souls.

4. Patient persistence. The winner must not be easily discouraged, nor readily sidetracked; but he must be persistent, patient, forbearing, deeply purposeful, and filled with a conviction to "carry on" and to "carry on" against odds and difficulties. There is a heavy price to pay for successful accomplishment in this the finest of the fine arts.

Scriptural Illustrations of Personal Work

The Word of God, and especially the New Testament, is filled with impressive and truth-bearing illustrations of how the great winners of the New Testament period won their way to the hearts of men and carried in the living truth of Christ.

1. Andrew is a noble example of how a brother won his own brother. Andrew must have had quite a change in his life. He must have been a different man in the home and in his business relations, because when Peter told him that he had found the Messiah he at once believed what he said and followed him to the Savior. Prob-

ably only twice after this Andrew's name is mentioned; but at the crowning day he will receive a reward for his partnership in service with all that Simon Peter did, just as the simple cobbler in the city of London who won Spurgeon to Christ will share in all the glorious crown which God will some day put upon the head of Spurgeon.

2. Then there is Philip who, won to the Savior by the Savior himself, immediately went after his friend Nathanael, and with the glow and enthusiasm of his own personal salvation made an impact upon the soul of his friend and caused him to come to the Savior.

3. Probably the most remarkable and effective illustration in all the world of personal work is that of Jesus Christ himself; and his example should be followed and emulated by the Christians of the world. Study how he won Nicodemus, the great Jewish scholar and teacher of renown. They were in a quiet upper room at night. Face-to-face, Christ met the difficulties of the learned rabbi. There can be no question that Christ won him to the light, though he never became a bold, outspoken disciple. And then look at the case where Jesus met the scarlet woman at Jacob's well. Here is a character altogether different. She was an ignorant, sinful woman, full of prejudice and yet with a spark of spiritual hunger. Jesus very tactfully and wonderfully found a way into her curious and anxious soul, and carried the light of his own

love and salvation and turned her from the life of a scarlet woman to the glorious service of a flaming evangel. The life of Christ is full of personal work.

4. Paul was a great personal soul-winner. In all of his missionary journeys, his prison life, whether with the soldier jail-guard or prison-keeper or with the king, governor or judge with whom he had to deal, it was always characteristic of Paul that he pressed the gospel of the saving Christ. His whole ministry is glorious with it. He preached to the throngs or he preached to one soul. They chained a Roman soldier to him and he won him to Christ. He had many "children of his bonds." He was a great hand to "pick up souls for Christ."

There are many other Scriptural, impressive illustrations pressing on our hearts the importance of personal work.

Let us for the sake of emphasis and impressiveness look, even at the expense of repetition and recapitulation, at some of the

Reasons Why All of God's Children Should Be Personal Soul-Winners

1. Because of our own salvation. Probably we were won to Christ by personal work of mother, father, preacher, teacher or friend. It was a propagating plant which God set to life in our hearts, and the very life of it demands multiplication.

2. The commands of Scripture. God tells us to go into the highways and hedges and compel them to come in. He commands us to go into all the world and make disciples of every creature. This, of itself, should be sufficient reason why any and every child of God should constantly seek to win the lost to Christ.

3. The example of Jesus. From the first day we find record of him when he said to Philip, "Follow thou me," until the last day of his mortal life when on the cross, dying, he said to the dying thief by his side "Today shalt thou be with me in paradise," all the way, we find Jesus doing personal evangelism and we should follow his glorious example.

4. It is the work, also, of the Holy Spirit. He intercedes with men with groanings that cannot be uttered. He presses the gospel to our hearts; he knocks at the closed door of unbelief and seeks and speaks to get in with the Savior's love.

5. The universal need of all men about us, multitudes of whom never come under the sound of the preached gospel, are pressing on us this tremendously important matter.

6. It is the most effective form of Christian service. More have been won to Christ by personal work, probably, than by any other way.

7. The value of the simplicities and intimacies of personal contact among men press on us the necessity for personal work. All the intimacies of the home life and of social relationships should be utilized and capitalized for bringing the lost to know Christ.

8. The joys it gives, the grace it affords, the strength it brings, the hope it brightens, the faith it accumulates, the spiritual power it gives toward a conquering life of service for Christ, all these challenge us to go full-length into this great field of personal service.

9. The crown it will bring to Christ, the glory it will give to the gospel should call us to our best in this service.

Teaching Outline

Scriptures which put emphasis upon personal evangelism:
Rev. 22: 17; Matt. 9: 37, 38; Jude 23; Luke 15: 4, 8, 20, 24.

I. The Value of Personal Work.
   1. Any Christian can do it.
   2. It can be done anywhere, any time.
   3. Seen in the simplicity and ease of it.
   4. In its effectiveness.
   5. The only way many will be led to Christ.
   6. Best chance to win.

II. The Universal Obligation of Personal Work.
   1. Rev. 22: 17.
   2. A universal obligation.

III. The Spiritual Demands of Personal Work.
   1. The demands in character.
   2. Spiritual equipment.
   3. Tact.
   4. Patient persistence.

IV. Scriptural Illustrations of Personal Work.
   1. Andrew.
   2. Philip.
   3. Christ.
   4. Paul.

V. Why Personal Work?
1. Because of our own salvation.
2. The commands of Scripture.
3. The example of Jesus.
4. It is the work of the Holy Spirit.
5. Universal need.
6. Most effective form of service.
7. The simplicities and intimacies of life.
8. The blessings it brings.
9. The crown it brings to Christ.

Test Questions

1. Give from memory several Scriptures emphasizing individual work in the matter of evangelism.
2. In what particulars may the value of personal work in evangelism be seen?
3. Give Christ's great invitation to sinners, and show its application in the universal obligation of personal work.
4. Show how the universal obligation to do personal work grows out of the very nature of salvation, how it is found in the commission of our Lord, and how it is enjoined by the enduement of the Spirit on the day of Pentecost.
5. What are the spiritual demands of personal work.
6. Give several Scriptural illustrations of personal work.
7. State the reasons, as summed up by the author, why all of God's children should be personal soul-winners.

CHAPTER IX

GUIDING PAST THE BARRIERS—DEALING WITH DIFFICULTIES

AS Christian workers face the problem of winning the lost to Christ and winning Christians to their duty, there are two classes with whom they have to deal.

1. The saved man who is out of duty and away from God in his life and conduct. There are a great many of this class.

2. Those who have never made any profession of faith in Christ and are considered in the light of the gospel as lost men and women and children.

The worker cannot deal with these two classes in the same way. They both have their difficulties; and these difficulties must be met in different ways because a different objective and motive are in view.

Christians Out of Duty

There are multitudes of Christians who, for one reason or another, are discouraged in their Christian lives and are back-slidden in their conduct. They are saved as to their souls, but are neglectful and prayerless, and are following afar off. Some of them joined the church and were

not put into active service. Some secretly trusted the Lord, never confessing him publicly. Some professed him in public, but did not unite with his church. Their growth in grace and in the knowledge of the Savior has been small. They fell into temptation, doubts arose in their minds, and they drifted and are still in the drift and ought to be brought back into the active service of the Savior. They are saved as to their souls, but lost as to their lives and Christian service. They need the shepherding love of God's people. In seeking to win them back to the joys of salvation and enlisting them in the service of God, it is well to know the causes by which they were led away.

Reasons for Drifting

The following are some of the common causes of backsliding and spiritual drift from Christ:

1. A failure to publicly confess, obey and follow Christ, at the beginning of the Christian life.
2. A failure to form the habit of prayer.
3. Neglecting to form a habit of studying daily the Word of God.
4. Yielding to some sinful temptation or pleasure.
5. Some real or supposed personal injury received from some other Christian or someone else.
6. Some calamity, sorrow, reverse in business.

7. Some secret sin, some hidden lust or forbidden love, or some other hidden sin in the heart.

8. Domestic unhappiness, family troubles, uncongeniality between husband and wife, unfortunate government of the children, or some other estrangement which occurred in the circle of the home.

In dealing with this class of people who are away from God and the joy of his service, it is well to understand these common causes for backsliding.

How to Help Them

1. We should find out just where they stand. Make a careful diagnosis of their spiritual condition and see just what the trouble is, and if we find that the cause of the trouble lies in some of the above mentioned difficulties, then we should make an effort to remedy the trouble.

2. If it is found that the backslidden ones failed to confess Christ or to follow him in baptism and church membership, we should use the following Scriptures to show them their duty:

Matt. 10: 32, 33—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

We should show them that confession of Christ is one of the beginnings into the joys of successful Christian service. They must not let their lights be put under a bushel.

Matt. 28: 19—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Show them that Christ definitely commands that all disciples of his should follow him in baptism. Christ says in John 14: 15, "If ye love me, keep my commandments." Confessing Christ, following him in baptism and uniting with his church is a form of simple obedience to Christ which demonstrates our love for him.

3. If they are neglecting attendance on the worship of God or daily prayer or the study of the Word of God, use the following Scriptures:

Heb. 10: 25—Which urges, "Not forsaking the assembling of ourselves together." Tell them that they owe it to God, to themselves, to their own spiritual lives, their growth in grace, and to their associates to attend to the things of God's house.

Isa. 40: 31—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Acts 20: 32—"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Show them that in waiting on God in prayer and daily study of God's Word, they will find great grace and strength and the joys of salvation.

4. If it is neglecting the Sabbath that has caused them to drift from God's work, read to them Isa. 58: 13, 14—"If thou turn away thy

foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." It is almost impossible to live a successful, joyous, Christian life and violate the Sabbath.

5. If some sorrow, business reverses, personal affliction, or some other distressful providence in their lives, or if unforgiveness in the face of some personal injury or grievance, caused them to follow afar off, call their attention to the following Scriptures: Heb. 12: 5-7—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

Matt. 6: 15—"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Eph. 4: 32—"And be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

6. Appeal to their love for Christ hidden in their hearts, try to start the old blaze to burning, call them back to Christ and their love for him by the multitudes of mercies and blessings

which he has poured out upon them, and show them the consequences of their backslidings, such as bitterness to their own souls, ruin to their testimony and influence, hindrances and stumblingblocks to others, standing in the way of the lost and causing them to stumble into eternity unprepared to meet God. Remind them that they will go into eternity empty-handed, barren, and with an unrewarded life.

7. Give them something to do, some simple service to begin with, and then a larger and wider circle of service, until you have them enlisted and committed to the work of Christ. You can assure them of God's love and mercy and forgiveness and his call from their backsliding. He says, Hosea 14: 4, "I will heal their backsliding, I will love them freely: for mine anger is turned away"; and in 2 Chron. 7: 14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

How to Deal with Children

Probably the most resultful soul-winning in the world is found in child evangelism or the winning of children to Christ. Every Sunday-school teacher should know how to win children to Christ. The Christian's duty to child life is made very plain in Christ's dealings with children in his earthly ministry. Jesus said, Matt.

19: 14, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Again he said in Matt. 6: 33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." God says, Prov. 8: 17, "I love them that love me; and those that seek me early shall find me."

Surely these Scriptures in some sense bear upon child evangelism.

The Reasons for Winning Children

1. Children are everywhere and the open door to their hearts is an almost universal opportunity.

2. Children are most susceptible to gospel influence. Their hearts are tender, their lives pliable to God's grace.

3. The saving of a child's soul offers a double opportunity, that is, to save a soul from eternal destruction and to develop a life and talents for the service of God.

4. Death among children is very common. Many of the graves in our cemeteries are short ones.

5. It is far better for a person to serve God through a long life than to serve him only a short time; and many of our most important and useful Christian leaders were brought to Christ when they were young and their whole lives were trained in the service of God.

Important Cautions

1. It is important for teachers and parents and other Christian workers to know the spiritual condition of child life as revealed in the Word of God. Children who have come to the years of accountability are lost, under the wrath of God, unbelievers, and are condemned already in the sight of God; and they are to be led into the light and saved by God's truth, just like grown people, as far as the sinful condition of their souls is concerned.

2. We should not be discouraged from working with children because there is a danger that, working on their emotions, we will lead them astray. We should be careful to teach them and prayerfully lead them, but not neglect them.

3. In dealing with children we should make a clear distinction between seeking Christ, being saved by him and joining the church. We should lead them step by step, first to repentance, then to faith in Christ, then public profession, and then into obedience in baptism and church membership. We must not lead children to join the church before they are saved, hoping thereby that it will help them to find Christ. Regeneration is a necessary prerequisite to church membership, whether with the young or with grown-ups. No one church nor all the churches will save, help save, or keep saved the soul of the most innocent child in the world. But children should be encouraged to join the church when they have met the spiritual conditions of repentance and faith in Christ.

Where Win Them

1. The home, where mother is, is one of the best places to win children to Christ. The parents together with the Sunday-school teacher and the pastor ought to join in the home life in winning the children to know Christ.

2. Christian teachers in the public schools, quietly, with their tremendous influence over children, should utilize the opportunity of the school life to cause them to find Christ.

3. Probably the best place for the teacher to win children is in the Sunday school, where he or she in the close relation of the class and with the intimate touch found there can draw the gospel net around the seeking soul and cause the child to find the Savior.

4. In the preaching services. Before the preaching hour or following or during the preaching hour, the teacher, parent, or Christian worker can greatly help the child to find the Savior in this holy atmosphere.

5. Special children's meetings, decision days in the Sunday school, or special revival meetings are splendid times and places for leading the children to know the Savior.

All these places can be utilized in a great way for causing children to find life eternal through Jesus Christ.

Dealing with Grown-Ups

In all personal work, soul-winners will find many difficulties in the way of lost men and

women in finding Chrst. We should know these difficulties and know how to meet them. Of unsaved people there are two general classes—those who are unconcerned about their salvation and those who are under conviction for sin. It is much easier to lead an interested and seeking sinner to find Christ than one who has no concern and has no conviction for sin.

Steps to Take with the Unconcerned

When you face a person who has no conviction for sin, the following steps will help.

1. Pray for him, pleading for the convicting power of God's Spirit.

2. Bring him under the influence of evangelistic, spiritual preaching or teaching, if possible.

3. Cause him to study God's Word in tracts, interesting books, and the Bible itself.

4. Seek to bring him under consecrated Christian associations.

5. Private appeal in some quiet place, using the Word of God in showing him the work of sin, its consequences, its eternal punishment, as in Rom. 6: 23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Show him that Christ died to save him, as in Rom. 5: 8, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Show him that in order to receive the benefits of Christ's death, he must repent of his sins, as in Acts 3: 19, "Repent ye therefore, and be converted, that your sins

may be blotted out"; and that he must commit his soul into the keeping of the Lord Jesus Christ, as in John 5: 24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Show him how perilous and dangerous it is to neglect or postpone the matter of salvation, as in Heb. 2: 3—"How shall we escape, if we neglect so great salvation?" Remember that you must, yourself, trust God and depend upon the work of the Holy Spirit in going before you and convicting the sinner of his sins. And when the Holy Spirit begins and consummates his glorious work of conviction, then it is easy to lead the unsaved to repentance and faith in the Lord Jesus Christ.

Those Under Conviction

When you see the convicting work of the Divine Spirit in the heart and manifested in the actions of the unsaved, point him to the Lamb of God who takes away the sin and who is God's Christ. Assure him that Christ died, rose, and is even now knocking with nail-riven hands at the door of his heart, seeking to come in with eternal life. Assure him that Christ will not only save, but keep and strengthen and provide for his spiritual life, and give him all the needed blessings day by day, if he will only trust and follow the Savior.

Common Difficulties

You will find in dealing with the unsaved the following excuses offered as reasons why they are unwilling to give their hearts to Christ. "I am too great a sinner," "My heart is too hard," "I am not good enough," "I cannot live the Christian life," "I cannot give up my sins," "There is too much to give up," "I have seen so many others fail," "I will lose my business or my friends," "I do not feel like it," "There is so much hypocrisy in the world," "I want to have a good time," "There is plenty of time yet," "I do not believe in eternal punishment." The devil furnishes the unsaved with a great many excuses. The soul-winner will find in meeting these excuses the best weapon is the Word of God or his own personal experience. He should know how to use both of these tactfully. There are many Scriptures easily found in the Bible to meet each of these excuses; but I have found it most profitable to take a few outstanding Scriptures, whether they bear directly upon the point of the lost man's excuse or not, and bear down on that. Press in the truth, such as John 3: 16, John 1: 12, John 5: 24, Rom. 6: 23, Heb. 7: 25, Phil. 4: 13, Isa. 55: 6, 7. These and other Scriptures like them pressed home upon the conscience of the unsaved seeking to hide behind excuses will be very resultful and helpful. Constant prayer and conquering faith, bringing the presence and power of God on the soul-winner, will be more than a match for all the difficulties

and barriers in the way of souls. The most important thing is for the soul-winner to be in communion, fellowship, and under the enduing power of the Divine Spirit.

Teaching Outline

Two classes with whom we must deal:

I. Christians out of Duty.

1. Reasons for drifting.
   (1) Failure to confess and obey.
   (2) Neglect of prayer.
   (3) Neglect of the Bible.
   (4) Yielding to temptation.
   (5) Real or supposed personal injury.
   (6) Calamity, sorrow, reverses.
   (7) Secret sin.
   (8) Domestic trouble.
2. How to help them.
   (1) Find where they stand.
   (2) Lead to confession and church membership.
   (3) Lead to worship, prayer, Bible study.
   (4) Lead to Sabbath observance.
   (5) Help remove difficulties.
   (6) Appeal to their love of Christ.
   (7) Give them something to do.

II. Children.

1. How to deal with them.
   Here is the most resultful soul-winning.
2. Reasons for winning.
   (1) Children are everywhere.
   (2) Children are susceptible to the gospel.
   (3) Saving children offers double opportunity.
   (4) Death among children is common.
   (5) Lives of service.

3. Important cautions.
   (1) Know the spiritual condition.
   (2) Not to be discouraged because emotional.
   (3) Distinguish between salvation and church membership.

4. Where win them.
   (1) In the home.
   (2) In the public school.
   (3) In the Sunday school.
   (4) In the preaching services.
   (5) In special children's meetings.

III. Grown-ups.

1. How to deal with them.
   (1) Steps to take with the unconcerned.
      a. Pray for them.
      b. Bring them into evangelistic services.
      c. Cause them to study God's Word.
      d. Bring them under Christian influences.
      e. Make private appeal in quiet places.
   (2) Those under conviction.

2. Common difficulties. There are many.
   (1) Use the Bible in answering.
   (2) Much prayer.
   (3) Conquering faith.

Test Questions

1. With what two classes of people does the soul-winner have to deal?
2. In general give the reasons why so many Christians are out of duty.
3. Give the common causes of backsliding.
4. In order to help a backsliding Christian, what is the first thing to be done?
5. In case of failure to confess Christ, what Scriptures would you use?

6. If the backsliding was due to neglecting church attendance, what Scriptures? If neglecting to keep the Sabbath, what Scriptures? If some sorrow or business reverses, what?
7. In addition to the giving of Scripture to fit the particular case, what would you do?
8. Give Scriptures bearing upon child evangelism.
9. Give five reasons for winning children.
10. What important cautions in winning children?
11. Where should we win them?
12. What two classes of unsaved people?
13. What steps should you take with the unconcerned?
14. How deal with those under conviction?
15. What are some common difficulties, and how meet them?

CHAPTER X

DRAWING THE GOSPEL NET—BRINGING SOULS TO DECISION

Matt. 4: 19—"Follow me, and I will make you fishers of men." The same reference in Luke in the original language seems to say, "Follow me, and I will cause you to take men alive."

IN this Scripture Christ illustrates soul-winning in the terms of the fisherman. "I will cause you to catch men with the gospel net, bring them in to the shore and land them for Christ." The fisherman's art is a very difficult and delicate art. If the fisherman uses hook and line, he must know the kind of bait to use, the kind of line, the kind of hook, and how to handle his hook and line to catch certain kinds of fish. For certain kinds of fish he will cast his line into the deep water and hold it steady until the great fish comes steadily along and grabs his bait, hook and all. With other kinds of fish, he must know how to throw his line so as to catch the fish in the turbid, rolling waters. If he uses a net, he must know how to so throw and guide and haul his net that the fish, by ones or by "schools," shall come into the net; and he must know how to draw the net around the incoming fish that he may bring them to shore and have them for his own. Christ utilizes this beautiful, pleasurable

and profitable art in illustrating the tact and wisdom and skill needed in winning men to Christ.

The Importance of Net-Drawing

1. Thus we help the will in its decisions. The will is the pivot on which hangs the destinies of men. God says, "Whosoever will, let him take the water of life freely." Fishing for men is a great study in psychology; and the better one knows the habits of the wills of men, the more easily he can win them to Christ.

2. It is found in the importance of brief moments and their decisions. The destiny of the life of an individual, and often of a nation, may hang on the decision of one moment; and it is exceedingly important for soul-winners to know and realize the value of decisions; and hence the art of determining decisions in such heavenly and immortal matters as soul-winning is very great indeed.

3. Its value is seen in the eternal interests involved.

(1) The destiny of souls.
(2) Lives of service.
(3) The progress of the gospel.
(4) The glory of God in Christ.
(5) Through the decisions of individuals the destiny of nations.

All these are important interests and they are involved in our efforts to draw the gospel net.

4. The importance of gospel net-drawing is seen in the instruments employed.

(1) Testimony of a Christian.
(2) The Word of God.
(3) The death of Christ.
(4) The work of the Holy Spirit.

All these sacred instrumentalities make valuable and important the matter of bringing to decision the souls of men.

The Art of It

This matter of drawing the gospel net is one of the most important of all the arts in the history of humanity.

1. The ability to do it is a divine gift to some. Some have it in larger measure than others.

2. It is a human art and can be cultivated. We can learn how to do it and do it better by practicing it.

3. As a human art, subject to cultivation and practice, we can learn it from the study of Christ and other soul-winners. Read in the 3rd chapter of John how Jesus artfully drew the gospel net around the soul of Nicodemus, and in the 4th chapter of John how, just as artfully, he led the Samaritan woman into the gospel trap or net which he laid for her. Study how he won blind Bartimæus, the curious Zacchæus, and many others. Study how Paul approached Felix and Festus and Agrippa, and how he won Timothy and others in his wonderful ministry. The bio-

graphies of great soul-winners, such as Finney, Spurgeon, Wesley, St. Bernard, Moody, and many others will greatly help you in the art of soul-winning, drawing the gospel net.

I am thinking now of many cases in my own experience. One evening in an evangelistic service a woman came down the aisle with a baby in her arms. She did not find the Savior at that time; but after the service I went back into the congregation and approached her. I said to a young woman by her side, "Take the baby"; and she took the baby outside of the church. With the baby out of her way, I tactfully drew the gospel net around her soul, and she went back to her home that night a happy, saved mother, and the next night brought her husband, and he, too, was won by personal work; and that home is to-day one of the finest Christian homes I know, effective and valuable in the service of God.

I am thinking of the instrumentalities in my own salvation—how my mother tactfully talked to me about the Savior, how the good, consesecrated teacher in the public school, Prof. Witt, as I asked him for an "excuse" to go to the church where the revival meeting was going on, softly put his hand on mine and said, "Lee, I am praying for you." The word of the mother and the artful, barbed arrow which the teacher shot into my heart were too much for me, and I was converted before I got to the church that day.

It will help each of us to study his own experiences in soul-winning.

How to Do It

May I not make some suggestions to soul-winners in this most delicate and important art? Some never learn it. There are some preachers, great in the proclamation of the truth, in the interpretation of God's Word, effective in creating evangelistic atmospheres and in organizing for soul-winning, but who are helpless when it comes to drawing the net and "closing in" with sinners. Probably the following suggestions will be helpful.

1. Live close to Christ, so that you will know his mind and catch the glow from his great, loving soul. Such fellowship will make beautiful and simple and effective your approach to souls.

2. Pray often, much, and all the time you are working with the gospel net or casting your line into the waters for the fish God would have you win. Prayer opens many a closed door and makes easy the approach to souls.

3. Study the lives of Christ and Paul as to this important matter, how they "threw the line" for souls and how they drew the net. Read the biographies of great soul-winners. Watch those around you who know how to do it and study their methods and ways.

4. Study human nature, especially the ones you deal with. You cannot deal with everyone

the same way. You must learn to adapt yourself to the different characteristics and temperaments of the unsaved.

5. Speedily find the cue to the soul. Each soul has a key and you can find it.

6. Do not argue. Do not be too familiar. Do not get out of humor. Do not say cutting things except in extreme cases. Do not talk too long, nor too much. If your soul in conversation is overwhelmed and burdened, do not let your emotions get away with you. Hold yourself in complete possession.

7. Practice simplicity, clarity; never deceive, never use an unworthy trick, never make an appeal with a false motive.

8. If conditions are right and you are in a private place, have the sinner kneel with you in prayer. Do not force him to his knees, but persuade him. If he seems to be under conviction, ask him to lead the prayer. If he hesitates, help him. Tell him what to say. Urge him just to open his mouth and soul to God. Many a stubborn will has been broken when brought to the knees.

9. At the proper time offer your hand and say, "Are you a sinner?" If he answers, "Yes," say, "Do you want to be saved now?" If he answers, "Yes," say, "Are you willing to give up your sins?" If he answers, "Yes," say, "Now, will you do it? Give up now all your sins?" If he answers, "Yes," say, "Do you believe Christ can save you?" If he says, "Yes," you say, "Then, are you willing to give up your sins now and

trust Christ to save you?" Say to him, "Leave it all to Christ and give me your hand, thus confessing Jesus as your personal Savior." If he hesitates, press your case, get close up to him, say, "There is every reason in the world why you should settle this matter now. You have sin in your life; death and peril are everywhere; your time is not your own. Christ is the only Savior for you, and you must give up to him. Do not delay. I am not asking you to join the church or to be baptized now. The thing I am asking you to do will forever be best for you, and that is to give up your sins and take Christ as your personal Savior. Do it, won't you? You will never regret it. Your destiny hangs on your decision. God loves you; Christ died for you, his Spirit calls you; he holds out life, eternal life, to you. Listen to what he says in Rev. 3: 20: 'Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' The Savior stands with nail-riven hands and knocks at the door of your heart. He speaks with the shepherd's voice calling you to answer him from within. He offers mercy; he brings love, light, life and hope. Do not keep the door closed longer. Let him in. He is your best friend, your only Savior. Turn him not away. Would you turn away a friend? Would you turn away your mother? Then, do not turn Christ away. Accept him as your personal Savior." Press the matter on his heart and hold out your hand. Do your best persuasively to

get him to take your hand. Pray all the time, let your soul silently go up to God, depending on the gospel and the work of the Holy Spirit to bring conviction, repentance, faith, which will result in regeneration.

Some Things for the Winner to Remember

As the winner presses this battle to the heart of the lost person in soulful compassion, let him remember:

1. Christ and his Spirit are with him, even by his side and within his very heart. He aids, he loves, he longs, he intercedes for him and for the sinner. He presses with him and through him his message. You are not alone. He says, "I am with you when you go to make disciples and teach them."

2. Remember his Word is powerful, sharper than any two-edged sword. His gospel is the power of God unto salvation and it will not return void. It will accomplish that whereto he sent it.

3. Remember that no case is too hard for Christ and his gospel. "He is able to save unto the uttermost all them that come unto God by him." Have faith in Christ and his truth.

4. Remember it is Christ and his gospel that save. You cannot save the soul of a pigmy. Christ can save the souls of all the giants. Give Christ to the lost. Sentiment and tear-stories won't save. Christ will. Do not deceive the sinner. Do not give him a stone for bread. He

needs Christ, only Christ, all of Christ, and Christ offers himself through you.

5. Remember that "faint heart never won fair lady." Be bold, be brave, persistent, kindly, patient. Do not give up easily. Your adversary the devil never gives up.

George Muller kept on sixty-two years after one man and won him. I know a wife who prayed every day for forty years for her husband and won him. You can win. God says we shall reap if we faint not.

6. Remember the prize is worth the noblest effort. You deal with immortal souls, dear to God, to Christ, and to you. If I were to live a thousand years and win one soul to Christ, my life would have been immeasurably worth while if I did nothing else; but I should win souls every day, whether I live long or short. If I had ten thousand lives, I would give every one of them full-length for winning souls and serving Christ.

7. Remember if you win that soul you are after, he or she may be a great soul-winner and through his or her salvation you may win thousands of others. A simple shoemaker won Spurgeon, and Spurgeon won multiplied thousands. Dying Stephen probably brought conviction to Saul of Tarsus, and God made him the mightiest of the apostles and disciples of all the ages. Be a winner. Win sinners to Christ and to service.

8. Remember that one failure turned into courage and better preparation may make you a greater success. Keep on keeping on. Even Christ failed in his home town. Paul failed. All

winners have failed often; but a real winner will keep on and keep on keeping on.

9. Remember Christ is watching. The angels are waiting to start the heavenly anthems when one sinner repents. All eternity presses in on you as you seek to draw the gospel net. The cloud of angels in heavenly witness looks down upon you as you fight a good fight of faith for souls.

10. Remember not to try in your own strength. Tarry until endued from on high. "Ye shall receive power," God says, as you seek to witness for Christ in winning souls. God says, "Be ye filled with the Holy Spirit."

This is the way, the path, the plan, the program to win in and on. A thousand heavenly witnesses call us, cheer us, and challenge us to follow Christ in drawing the gospel net around the souls of lost men. "Follow me and I will make you fishers of men."

TEACHING OUTLINE

"Follow me, and I will make you fishers of men."

I. The Importance of Net Drawing.
   1. Thus we help the will in its decisions.
   2. Brief moments and their decisions.
   3. Eternal interests are involved.
      (1) The destiny of souls.
      (2) Lives of service.
      (3) The progress of the gospel.
      (4) The glory of God in Christ.
      (5) The destiny of nations.

4. The instruments employed.
   (1) Testimony of a Christian.
   (2) The Word of God.
   (3) The death of Christ.
   (4) The work of the Holy Spirit.

II. The Art of It.
1. Is a divine gift.
2. A human art and can be cultivated.
3. Learn from soul-winners.

III. How to Do It.
1. Live close to Christ.
2. Pray much.
3. Study Christ and Paul.
4. Study human nature.
5. Find the cue to the soul.
6. Do not argue.
7. Practice simplicity, clarity.
8. Have the sinner kneel in prayer.
9. Offer your hand and press for decision.

IV. Some Things to Remember.
1. The presence of Christ and the Spirit.
2. His Word is powerful.
3. No case too hard.
4. Christ and his gospel save.
5. Be persistent.
6. Worth the noblest effort.
7. Thus reproduce salvation.
8. Keep on keeping on.
9. Christ is watching.
10. Do not try in your own strength.

Test Questions

1. What appropriate Scripture on drawing the gospel net, and what the application, in detail, to the soul-winner?
2. In what is the importance of drawing the gospel net found?

3. Discuss the art of it, in several particulars, illustrating from the author's experience and supplementing, if possible, from your own.
4. What are the author's several suggestions on how to do it? Discuss fully and freely.
5. What things should be remembered by the winner?

CHAPTER XI

THE AFTER-SALVATION PATHS

AFTER we have won an unsaved child, a lost woman or man to Christ we have done our duty only in part. There rests on us another important matter. It is worth a great deal to save a soul and it is worth a great deal to save a life. After we have helped to bring Christ into the soul, then we must help to bring Christ into and make him dominant in the life of the saved soul, by enlisting him in the service of God and his causes. Christ came to save both the souls and lives of men. In John 10: 10 Jesus says, "I am come that they might have life, and that they might have it more abundantly." And in John 7: 38: "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." Paul says in 1 Cor. 15: 58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"; and in Eph. 2: 10: "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Peter says in 2 Peter 3: 18: "But grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ." The new-born soul

is but a babe in Christ, and careful teachers should teach the babe how to walk and should feed him on the "sincere milk of the word that he may grow thereby"; and after a while he will be strong for the meat of the Word. All the processes of grace, all the enlisting agencies of the Word of God, all the combined powers of God, the churches and the departments and agencies of the churches should be turned in on the life of the new-born babe in Christ to help him in his upward march and in his growth in grace toward the perfect stature of full-grown manhood in Jesus Christ.

Steps in Upward Progress

The following are some of the steps into which we should lead the young feet toward the paths of power in the service of God.

1. Public profession of faith in Jesus Christ; Rom. 10: 9, 10: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." We should cause the new convert to let it be known in some public way that he or she has found Christ precious to the soul.

2. Obedience in baptism and church membership, Acts 2: 41, 47: "They that gladly received the word were baptized. . . . And the Lord added to the church daily such as should be

saved." It is very clearly the duty of every new convert as soon as possible to follow Christ in baptism and to serve in union with Christ's New Testament church.

3. Consecrated living, Rom. 12: 1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." We should hold up to the new convert the high standards of consecration, sanctification, separation and devotion to Christ in conduct and character.

4. Daily study of God's Word, Deut. 11: 18, 19, 20: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates." Jesus says that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. And Paul says, 2 Tim. 3: 15, 16, 17: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspira-

tion of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

5. Maintenance of prayer-life, the building of the prayer-habit. Phil. 4: 6, 7 says, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." And in Eph. 6: 18 it is said, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

6. Attendance on and attention to the worship of God's house. No wonder Christ's early churches were so powerful in their Christian testimony, because it is said (Acts 2: 42), "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," showing that these early Christians got much of their power by giving attention to the worship of God and the services which he demanded in his house of worship.

7. Recognition of God's requirements in the stewardship of life, talent, time and service. Teach them that we are stewards of all God has given us, of life, personality, our talents, our time, our money, our influence.

8. Co-operation with God and his churches in carrying the gospel to all the peoples of the earth. Show them that this will require men and

means for the preaching, teaching, and testimony of the gospel and for the establishment of institutions and agencies in every part of the world. Press on them the Great Commission of Christ in Matt. 28: 18, 20 and Acts 1: 8. Teach them the great doctrine of tithing as set out in Mal. 3: 8, 10, a systematic, regular, proportionate and liberal giving of their means to the spread of the gospel as taught in 1 Cor. 16: 1, 2.

9. Cause them to seek the overflowing power of God and the enduement of the Divine Spirit in the fulness of life in Christ Jesus. Eph. 5: 18, Acts 5: 32, Luke 24: 49, and other Scriptures give us the commands, promises, and pledges of our Savior in this great matter. Through these scriptural steps we can patiently, carefully, prayerfully lead our converts up into a higher, more glorious, and more triumphant life in building Christ's Kingdom and promoting his gospel around the world.

Teaching Outline

I. When we have won we have only begun;
First save a soul—then save a life.

II. Steps in Upward Progress.
1. Public profession of Christ.
2. Baptism and church membership.
3. Consecrated living.
4. Daily study of God's Word.
5. Prayer.
6. Public worship.
7. Stewardship.
8. Carry the gospel to all the world.
9. Seek power and enduement of the Spirit.

Test Questions

1. What important matter rests on us after we have won an unsaved child? Discuss at length, giving several Scriptures appropriate to this task.
2. What are the steps into which we should lead the feet of the young convert?
3. Give an appropriate Scripture for each step.
4. Show the bearing of each of these steps on the convert's life in its upward progress.

CHAPTER XII

THE SPIRITUAL VALUES INVOLVED AND THE STAR-FILLED CROWN

THE importance and value of this soul-winning task are seen when we recount how expensive it has been and is, and at what great cost God and men are seeking to put forward this program of Christ.

Cost to God

A spiritual assize of redemption's cost will make the figures climb high to heaven. Look at its cost to God.

1. In love—patient, long-suffering, merciful, Son-giving and crucifying love. It is incalculable how the processes of saving men have torn at the heart of our Father's love.

2. In the creation and maintenance of man. God made the world and all things in it, out of his omnipotent creative power; and what a tremendous expenditure of God's strength is found in the creation of the world and the maintenance of its strength.

3. In his providential care through the long, expensive years of man's sin, waywardness and rebellion, how he has sent the rain, the sunshine, the fructifying power in the fruits of the soil, in the recurring seasons through the long centuries.

4. In the calling forth, training, developing, and providential care of a race for redemption's channels. Just think of what Jews have cost God in order for him to make an Abraham, a Moses, a David, a Daniel, an Isaiah, a John the Baptist, a Jesus Christ, the Apostle Paul.

5. In providing a book, a Bible, for man's spiritual enlightenment. Think of the divine side of the expense of making and preserving and publishing such a wonderful compendium of truth.

6. In providing a way of salvation, through Christ, the humiliation of his incarnation, earthly life, persecution, leading through Gethsemane, Golgotha, and Joseph's tomb. How the heart of God was torn and the energy of God expended in such an expensive plan of salvation!

7. In bringing into existence, building, protecting, propagating and sending forth his churches with all their glorious ministry through the winding centuries.

What a tremendously expensive enterprise to our heavenly Father, to his Son, and to his Spirit, is redemption's plan for a lost world!

Cost to Man

To carry out this plan of salvation, man has an expensive side. It costs us tremendously to help God put forward this plan of redemption.

1. Surrender of self; of life, its pleasures, its plans, its ambitions; a giving up of the world, and an unselfish service to Christ's cause. Just

think of the costs of surrender on the part of all the preachers, missionaries, rescue workers, and other gospel helpers through all the centuries!

2. In money and talent. Think of the multiplied millions given each year and all the years of the past and spent in institutions and movements for the progress of the gospel! Think of the martyrs, those who have gone to the stake, to the gibbet, to the burning furnace; think of those in the lonely lands of desolation and exile, who for Christ's sake have sought to put over his Kingdom.

3. In the persistent and patient maintenance of all these causes, the long vigils, sacrifices, deprivations and patient sufferings of the millions of God's people who in the past have sacrificed and given for the support of Christ's causes.

These are spiritual values of great weight and they are all involved in this matter of soul-winning.

Eternal Realities Involved

When the teacher or other worker goes out to win the soul even of a little boy or a little girl, maybe in some obscure place, in some back alley, or in some quiet hovel in a lonely, neglected place, let him remember the realities involved in this holy quest.

1. The soul—never-dying, eternity-long, precious, outweighing the value of worlds—this little soul is involved in the quest of the soul-winner.

2. Life, character, influence, a bundle of immortals. Not with human mathematics can you compass the worth of a soul or a life, not even with the calculus of the angels. Think of what was wrapped up in the few vital moments in London when the cobbler on a cold Sunday preached to young Spurgeon, or when the merchant talked to young Moody, or when a Salvation Army worker spoke the words of life to young Mr. Sunday on the streets of Chicago! Not until the records are unfolded at the Judgment Bar of God will the value of the soul-winning service of these and multitudes of other cases ever be known.

3. Destiny, the destiny of soul and the destiny of life in heaven or hell, in a long, endless eternity, all that is involved.

4. The value of Christian testimony, the weight of never-dying influences which reach out to the shores of eternity, all that is involved.

5. The glory of Christ's crown which he will win by your success in winning a soul or the glory he will lose in your failure to win a soul, all that is involved. The success of all that God meant in the life, ministry and death of Christ and the propagation of his truth throughout the world as it applies to one individual soul, is involved in the quest you and I make as we go out to win souls to Christ.

The Spiritual Rewards

God is a good paymaster. His rewards never fail to come for life, or talent, or money, or an

investment of personality in his service. Every soul-winner should be encouraged by the beckoning and waving palms of victory and spiritual recompense offered to faithful service in soul-winning. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." I do not think that we should work for a crown; but I do think that we should rejoice in the fact that our Father was not unmindful nor unappreciative of the faithful service which we are to render in seeking to win souls and bring in his Kingdom. A star-filled crown is promised in the Word of God to none others than soul-winners in life's earthly pilgrimage—not to the statesman, not to the warrior, not to the philosopher, not to the great preacher as such, but to the soul-winner. God seems to save his stars for the crowns of soul-winners. These rewards are not all reserved for the crown after a while. God gives them along as we go in the successful soul-winning battle. Heaven is not the only place that has joys in it. Soul-winning gives a foretaste of heaven to the heart of the soul-winner here. The greatest joys I have known in life have come from the simple service I have rendered in trying to win the lost to know Christ.

I was on a train, nearing the end of a long journey. I had spoken two and three times a day for forty days. I had had the rest of nearly every night broken by the change of trains and the change of beds. I was tired of body, de-

pressed of soul, discouraged in spirit. A Christian mother sat by my side on the flying train, and said, "I know you, though I have never seen you before. I recognize you from your picture which I saw in the paper. I have long wanted to know you. Our boy, Charlie, was wild, wayward, and worldly. Our patience in trying to lead him right and give him an education had been tried for years beyond measure. Finally we got him to college. We feared he would not stay. As he went away he bore our love and prayers for the salvation of his soul and the right utilization of his life. He was not doing well in college. His studies were hard. All the life about him was new and strange. You were in the college holding a revival meeting. He heard you preach. The Spirit of God got hold of him. You talked to him and found him under conviction. After the service you followed him to his room. Eleven o'clock passed, and twelve, and one, and two came. You persisted, and he held out against Christ. Finally, early, before the dawn of day, you, faithfully, persistently pushing Christ to his soul, won him to Christ. He joined the church, attended Sunday school and the young people's meetings, he graduated at college, he is now married and has a beautiful family. He is a deacon in our church, superintendent of our Sunday school, a liberal, consecrated, Christ-honoring, successful Christian business man." By this time tears were running down her cheeks and down mine. Something seemed to rest my body, give new strength to

my mind, and put leaping, bounding joy into every lineament of my soul, when this mother with tear-stained face, glowing, grateful heart, said, "I wish to bring to you, the winner of my son to Christ, the deepest expressions of a mother's gratitude and thanksgiving, and to let you know that through your persistent, tactful and helpful ministry to my son you have blessed our home and helped to give to the world a consecrated Christian layman who himself is winning souls." I cannot describe the joy that filled my heart. I know that it renewed my life like the eagle's, and with wings I mounted up into the holy places of spiritual joy.

This same joy, more or less, waits for every one—preacher, teacher, gospel singer, faithful mother, or other witness who, for Christ's sake, will go out in the search for souls and seek to develop himself in the finest of the fine arts, soul-winning.

Teaching Outline

Soul-winning is at great cost.

I. Cost to God.
   1. In love.
   2. In the creation and maintenance of man.
   3. In his providential care.
   4. In the race provided for redemption's channels.
   5. In producing the Bible.
   6. In providing salvation.
   7. In his churches.

II. Cost to Man.
   1. Surrender of self.
   2. In money and talent.
   3. In the suffering of millions of God's people.

III. Eternal Realities Involved.
   1. The soul.
   2. Life, character, influence.
   3. Destiny.
   4. Christian testimony, etc.
   5. The glory of Christ's crown.

IV. The Spiritual Rewards.
   God is a good paymaster.

Test Questions

1. What is the cost of redemption to God?
2. What is its cost to man?
3. What eternal realities are involved in the quest of the soul-winner?
4. What reward is promised to the soul-winner? Give Scripture for it.
5. Illustrate from the author's experience the physical and spiritual refreshing that comes to one when he learns that he has won a soul to Christ.
6. Do you have this reward of joy in winning the lost to our Savior?

The Convention Normal Course

When you have completed this Manual, you will probably wish to study the other books in the Normal Course. The Normal Course as it stands January 1, 1925, is given below. In view of possible changes, it may be well to write for a revised list.

Book 1. **"The Sunday School Manual"** (Spillman, Leavell, Burroughs).

Book 2. **"Winning to Christ—A Study in Evangelism"** (Burroughs), or **"A Search for Souls"** (Scarborough).

Book 3. **"Talks With the Training Class"** (Slattery).

Book 4. **"The Seven Laws of Teaching"** (Gregory), or **"Teachers That Teach"** (Wells).

Book 5. **Optional Departmental Books are offered:**

For Officers: **"Building a Standard Sunday School"** (Flake).

For the Advanced Department: **"Building the Bible Class"** (Strickland-McGlothlin).

For Intermediate Workers: **"The Intermediate Department of the Sunday School"** (Leavell).

For Junior Workers: **"Our Juniors—How to Teach and Train Them"** (Baldwin).

For Primary and Beginners Workers: **"Plans and Programs for Cradle Roll, Beginners, and Primary Workers"** (Williams).

"Building a Country Sunday School" (Middleton).

Book 6. **"What Baptists Believe"** (Wallace), or **"Doctrines of Our Faith"** (Dargan), or **"Gospel Doctrines** (Conner).

Book 7. **"Old Testament Studies"** (Burroughs), or **"Introducing the Old Testament"** (Tidwell).

Book 8. **"Studies in the New Testament"** (Robertson), or **"Introducing the New Testament"** (Denham).

The Post Graduate Convention Normal Course

The Sunday School Board offers as an advanced course of study, the Post Graduate Convention Normal Course. This course is designed especially for workers who have completed the Convention Normal Course, but the books may be studied and the awards received by any workers. The Post Graduate Course comprises any five of the books named herewith. Full information will be sent on request.

"Churches of the New Testament" (G. W. McDaniel).
"Shows the origin, character, principles, and practices of the New Testament churches, and points morals and deduces lessons for twentieth century pastors, laymen and churches."

"With Christ After the Lost" (L. R. Scarborough).
"Gives a knowledge of the best methods in evangelism, and gives inspiration, compassion, and power to all whose hearts turn to search for lost souls."

"Building a Successful Sunday School" (P. E. Burroughs).
"A study of means and methods which promise the best results in the management and building of a Sunday school."

"The Way Made Plain" (J. H. Brookes).
"A clear statement of the fundamental doctrines of grace, a study in evangelistic doctrines."

"The Secrets of Sunday School Teaching" (E. L. Pell).
"A practical treatment of the fundamental principles underlying successful teaching."

"Teaching and Teachers" (H. C. Trumbull).
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